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JOURNAL OF PRACTICAL CHURCH METHODS



THE
PRIVATE
PRAYER
CHAPEL

First Congregational Church, Mason City, Iowa

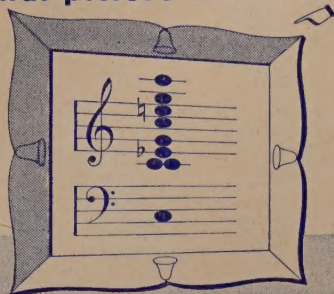
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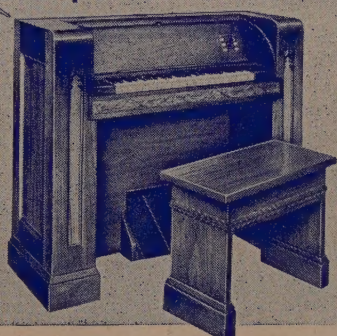
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CONTENTS

The Private Prayer Chapel.....	495
Roy C. Helfenstein	
The Forgotten Word.....	497
John B. Kennedy	
Light for These Days.....	499
John W. McKelvey	
Attractiveness of the Ministry.....	501
Charles Haddon Nabers	
Editorial	503
Methods	504
Filling the Pews	
Choosing Vocations	
Co-ordinating Home and School	
Universal Flag	
Plan Your Program	
Pastor's Christmas Greeting	
International Friendship Nite	
Sermons	512
A Man in the Gap	
Clarence E. Macartney	
Count Your Blessings	
Aaron N. Meckel	
Today's Responsibilities	
S. Edward Young	
Our Mighty Bulwark	
Francis C. Wilson	
Junior Pulpit	521
Of Tomatoes and Things	
The Pitcher Plant	
Shiprock	
Illustrations	522
Book Reviews	526
Midweek Suggestions	530
Topical Index	537
Buyer's Guide	538

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Dear Sirs:

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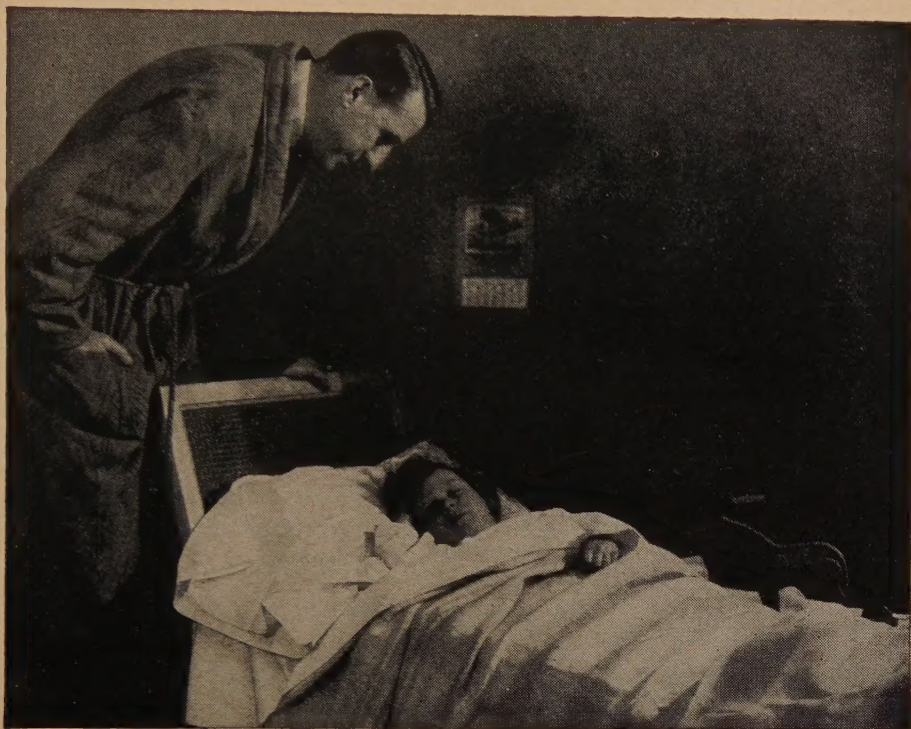
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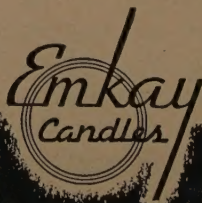
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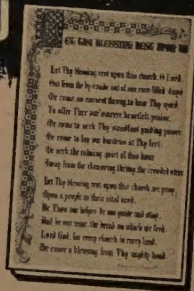
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THE PRIVATE PRAYER CHAPEL

ROY C. HELFENSTEIN

FOR years it has been my conviction, born out of contacts with men and women in their spiritual quest, that the great majority of Protestant Churches are failing to minister fully to the spiritual needs of their communities, by failing to provide an opportunity for people, individually to withdraw from the rush and hurry, the clash and clatter of modern life into a place for private prayer where the world could be shut out and a sense of being alone with God made possible. Every life has its crucial moments, its crises, and its Gethsemanes,—times when such a place for prayer might be of incalculable help.

We think of our new Private Prayer Chapel as being "The Sanctum Sanctorum" of our church — a trysting place with God, where grown through the years men and women and boys and girls, alone with God in prayer, may experience great spiritual victories of the soul. And this spot, made sacred by dedication and association, will be most desirable for Private Baptisms, Private Weddings, and Private Communion — as experience has already proved. It is primarily planned, however, to serve the needs of those who desire a quiet and attractive place for undisturbed thought, deep meditation, and private prayer—a place at the heart of the city easily accessible from a busy street.

The room is approximately 21 feet long, 10 feet wide and 10 feet high. The color scheme of decorations, the rich blending of colors in three exquisitely beautiful art windows,—patterned after the noted windows in Saint Margaret's Chapel in Paris—the proportions, the lighting effects, the arched ceiling with heavy exposed beams symbolizing security, and the finishing throughout, create an atmosphere of tranquility, restfulness and

peace, conducive to deep meditation, gratitude and prayer.

On the two side walls are six artistic walnut memorial plaques to six young men of the church and church school who gave their lives in World War II.

The three art glass windows are of unusual richness in quality, color and design, impressively gracing the outside wall of the chapel. The beautiful altar is adorned with a silk velour covering, solid brass electrically lighted candles, and a large brass cross. Other items making the chapel distinctive are the eight miniature solid oak pews (32 inches in length and usual height), artistic, solid oak altar rail with opening to center aisle in front of altar, a rich mulberry colored carpet over the floor of the sanctum and on kneeling step in front of railing, the altar step in front of altar also being heavily padded with air-foam cushion, the floor in main body of the chapel in front of the altar step is covered with artistically laid cork tiling. A cathedral design, solid oak door leads from the center entrance of the church into the chapel. Two flame candle bulbs are lighted at all times on the altar facing the entrance, the door always being left open when chapel is not occupied; and when door is closed upon entering, a concealed light is automatically flashed upon the beautiful oil painting of "Hoffman's Christ," kneeling in the Garden of Gethsemane —the painting having been produced specifically for our Private Prayer Chapel by the celebrated artist, John Krogmann. When anyone enters the chapel, closing and bolting the door for strict privacy, there is also an electric fixture outside above the entrance door which indicates the word, "OCCUPIED".

On a recent visit to deliver his sermon to the largest audience ever assembled in our church (more than 1,000 people being present), Strickland Gillilan, the noted lecturer

and author, declared our new Private Prayer Chapel to be "the most worshipful bit of man's creation" he had ever seen. One distinguished visitor spoke of this chapel as being "a miniature cathedral".

At the left of the entrance is an artistically designed bronze tablet with the following inscription:

PRIVATE PRAYER CHAPEL
OPEN TO PUBLIC

*Close door when entering, that none
may disturb.*

"I like to go into a place
When only God is there,
And fall upon my knees to Him,
And bow my head in prayer.
And when I must go forth again
Where men, indifferent, plod,
I am the better for the time
That I have spent with God."

A Witness.

At the time I first presented the idea and plan of the Private Prayer Chapel to the Board of Trustees, in connection with a general remodelling project of the sanctuary which involved the creating of a beautiful divided chancel, large rose window, and complete re-decorations, no one thought of the possibility of World War II, in which six of the young men of our church made the supreme sacrifice. But when the Chapel was completed this last Spring, the appropriateness of placing six artistic walnut memorial plaques on the side walls of the Chapel, in honor of the young men from our church who gave their lives in the service to their country, was apparent to all. Thus these impressive plaques, three on each side-wall, challenge all who enter to give their lives in the service of peace, to God and Country.

On the north wall of the Private Prayer Chapel is a beautiful large bronze memorial tablet in memory of a noble member whose benefaction made possible this place for private prayer. Another large bronze tablet is placed at the right of the outside entrance calling attention to the "Private Prayer Chapel for Public Use" and inviting all so inclined to "Enter to Pray" and to "Depart to Serve."

Already the words of appreciation expressed by people of this church and people of other churches who have made use of the chapel and thus experienced the inspiration of pray-

ing in a room specifically designed, planned and erected to afford opportunity of "quiet aloneness with God," have proved the incalculable value of this new feature of our church plant.

Members of the church and non-members are invited to join "A Prayer League," pledging themselves to enter the chapel at least once each week, health and opportunity permitting, to meditate on the appeal of the marvelous chapel painting and the life it represents, and to kneel before the altar to pray for whatever concern occupies one's mind; and to pray specifically,—

- 1—For God's will to be done in one's personal life.
- 2—For God's will to be done in one's home relationships.
- 3—For God's will to be done in business and industry.
- 4—For God's will to be done in national and international relationships.
- 5—For harmony, happiness, peace and plenty to be the portion of all who seek the right.

The members and friends of the church are admonished to tell their friends about (and invite them to visit) the Private Prayer Chapel—the fact being emphasized that, by so doing, they may be rendering them the greatest favor they will ever be able to render. "Prayer changes things" and "Prayer changes people." It can change homes. It can change the world! Who questions that "more things are wrought by prayer than this old world dreams of?"

It is my sincere conviction that Protestant churches of all denominations will increasingly make provision for a "Private Prayer Chapel" in their church buildings. The pity is that so many of them have waited so long to begin.

Our Heroic Dead

Long before we had accustomed ourselves to the remembrance of our glorious dead in these last two wars, in 1887, when the Queen's Jubilee was being celebrated, Housman was singing—

Now, when the flame they watch not towers
About the soil they trod,
Lads, we'll remember friends of ours
Who shared the work with God.

To skies that knit their heart strings right,
To fields that bred them brave,
The saviours come not home tonight;
Themselves they could not save.

—R. J. Wedderspoon (Mark 15:31)

All the strength and force of man comes from his faith in things unseen. He who believes is strong; he who doubts is weak. Strong convictions precede action. The man strongly possessed of an idea is master of all who are uncertain or wavering. Clear, deep, living convictions rule the world.

—James Freeman Clarke

THE FORGOTTEN WORD

JOHN B. KENNEDY

S GOD getting the run-around at the United Nations? Spoken in all reverence, that question has considerably more pertinence than its seeming flippancy might suggest. It is a question that is troubling the souls of religious people everywhere. They listen to their radios and they read their newspapers reporting the procedures of this "last great hope of mankind." And their ears are cocked and their eyes are focused hungrily for any reference to God or for any hint that the men do talk of peace are even faintly conscious of the Prince of Peace. For the most part they listen and read in vain.

The United Nations is an instrument of the universal conscience of mankind. Yet it fails continually to recognize the media of that conscience—organized religion. "God" is the forgotten word at Lake Success, and wherever is the UN or any of its parts foregather. No prayer is said at the opening of meetings of the General Assembly. No chaplain invokes the aid of a Higher Power in the settlement of issues obviously too big for mere human wisdom. No statesman, however personally pious he might be, stands forth to insist that the eternal values of righteousness take precedence over the busy intrigues of diplomacy.

Why? Is it because the gentlemen in striped suits, with striped consciences to match, fear God's intrusion? Or is it because we who represent Christian nations in the U. N. have allowed other professedly "godless to bully us into a pagan silence? Or is it because we ourselves have grown so materialistic and worldly-wise that, at a time when moral power is the only power capable of fashioning a lasting peace, we don't know how to get through to the Source of that power?

I don't know. I know only that, as a practical reporter, I am amazed at the irreligion—more correctly, *non-religion*—that is the U. N. state of mind.

Like most of us, I am just a part-time saint and an overtime sinner, but I become afraid of my world when the mention of God's name by a U. N. official is so rare that it makes headline news. That happened recently when the late Count Folke Bernadotte, in sincere humility, invoked the prayers of people everywhere on behalf of his mission as mediator of the Holy Land. The count was inconsiderate; he should have warned us that if he took that job he could be expected to bring

into it the deep religious faith for which his family is noted!

But is it altogether coincidental that Bernadotte's mission was one of the very few successes to which the U. N. can point thus far? In this conflict between two branches of the Semitic race there especially—even spectacularly—was the opportunity for Christian democratic nations to apply Christianity to the land of Christ, to pour oil on the troubled waters. This might well have been done earlier if the trouble had not been another kind of oil—Arabian oil. Then comes the Paris Assembly of the United Nations—a meeting of tremendous import. As it gets under way, once again the hopes and fears of all the years are met in the French capital. And significantly, a sort of "periphery movement" on the part of the religious forces has been instituted in connection with the Assembly opening.

On September 19th, the opening day of the Assembly, all across the world church bells were rung to call the faithful of all races and nations and religions to prayer. At a specified hour, millions of the so-called "little people" of the earth went to their knees or onto their prayer rugs or into their shrines to pray that the delegates would "do God's will in their deliberations." Sparking this Universal Angelus was the Laymen's Movement for a Christian World.

Is there not something infinitely poignant—not to say powerful—in the vision of these millions of "little people" beseeching their Deity to aid the U. N. in bringing a just and lasting peace to earth? It is a positive affirmation of universal faith which, it is to be hoped, will crash through the cynicism and inefficacy of statesmen whose proud and stubborn self-sufficiency has proved so vastly insufficient.

And is it not significant that this act of faith focused on *Paris*? For it was here, in the glittering Versailles Palace in 1920, that faithless statesmanship glaringly demonstrated its tragic impotence.

The cynical statesmen of Versailles, in their ambition to comprehend the world, had included lands and provinces and peoples in their magnificent mockery of natural facts. But in their one-million-word Treaty of Versailles and the Covenant of the League of Nations, they left out the very important word—the name of God.

We know what followed.

And we know what is following now. For three years the Assembly of the United Nations has striven to initiate an era of peace. And after three years the world is still insecure, still fearful, still chatteringly anxious—and speculating about “the next world war.”

Why this impasse? Why this continued headlong drift toward annihilation?

From many the answer comes quickly: Russia! We blame Russia readily and easily for the crude Soviet policy of communistic obstruction. But when the answer's that easy it's wrong—or at least it's not the whole answer.

When was righteousness ever stopped by unrighteousness? Human freedom, with full acknowledgment of the dignity of the common man, is our goal. We know where that idea stems from. Nero, the Roman emperor, the man-god, met it head on. He saw that a new idea was capturing men, an idea to demolish the kings' “divine right” to tyranny. He saw that this idea sprang from a God-man on a Cross—and he fell upon the Christians, fed to the lions as many as he could find, and drove the rest into the dry sewers called the catacombs.

But where now is Nero? And where is Christ?

Have the gentlemen of the U. N. never studied history? Have they never observed that faith is the one, all-conquering force? As a reporter, I can testify that the name of God has no more reverence in the United Nations than it had at Versailles. And the hard, practical fact remains that faith in the bond of international man has proved worthless—why? Because it is not backed by faith, practical faith in God.

Founded on mankind's agonized repugnance to the diabolical idiocy of war, the U. N. was created as an instrument to articulate the universal conscience of mankind. Yet it has ignored organized religion and excluded from its deliberations the earthly vicars of that universal conscience!

Now, with the monstrous flower of the atomic bomb evilly fascinating mankind, something must be done.

But what?

There *is* a way, and it is the *only* way!

The United Nations, diplomatic repository of material power, must invite and activate and cooperate with — more, *obey* — moral power.

To express that moral power, there can be set up a Supreme Moral Council of the United Nations. That council already exists, awaiting only activation. It comprises the recognized heads of the leading religious bodies of the

world. Cynics may say they are not enough, or not good enough. The realist replies: “They are all we have!”

By “recognized heads” of the leading religious denominations do we mean just the big ones? Exactly, and exactly because they are just that—big.

Members of the Moral Council should be the heads or designated representatives of the Christian communions: Protestant, Roman Catholic, Greek and Russian Orthodox; heads of the ancient Judiac faith; the leaders of the Moslems, the Buddhists, the Confucionists, the Shintoists—every faith represented by every member U. N. nation. These men, however they were selected, are the acknowledged leaders of their millions of adherents. *They are the only visible symbols of moral authority on earth.*

As a Supreme Moral Council, they need not sit in continuous session—indeed, they could not. But they could meet at stated intervals, or at special call, to bring the weight of their opinion on any vexing question requiring moral and humanitarian judgment.

They could meet too without the diplomatic protocol of precedence. They know that men have always differed and divided regarding dogma and doctrine—and always will. But they also know that all men of religion give allegiance to their common Creator—called by whatever name, but known to all simple men by the simple name of God—and by that allegiance are foresworn to the broad principles of righteousness. On that common ground they could meet.

But, someone asks, *would* they? Would the Pope, for example, who exercises infallibility in the eyes of his communion, accept such a call? The only possible reply up to now is, he has never had one; the only attention paid to his definitions in international relations so far has been either to flout or ignore him. It would seem that neither he nor any other temporal leader of religion could in conscience refuse so vital a challenge to faith.

But could these leaders of such diverse faiths actually come to a meeting of minds? I refuse to believe they could not! Mind you, they would not be contending for creedal or doctrinal points of view. They would be battling for a united front against international immorality. The very fires of the threat facing us all would fuse them into a unit rising above sectarianism.

All the heads of all religions have their titles—Supreme Pontiff, Primate of England, Grand Rabbi, Chief Meuzzin, Grand Patriarch
(See page 535)

THE LIGHT FOR THESE DAYS

JOHN W. McKELVEY

ONE of life's most exhilarating experiences is to rediscover the wisdom and glory of the immortals in antiquity. To walk through the art treasures of the Egyptian Pharaohs and to realize what masters of color and form their artists were. To behold the relics of temples and palaces left as sentinels of the Roman Caesars and to marvel at the architectural genius of their builders. To handle the clay tablets of the Babylonian kings or the vellum manuscripts of the Greek historians, and to discover the fundamental harmony of law and order undergirding all civilized life. These experiences and others like them are unforgettable and thrilling.

Perhaps to a degree little comprehended, the most exciting of such experiences is ours when in life's swift course we are compelled by one reason or another to pick up the Scriptures, and in doing so, discover the timeless truths and the unsearchable riches which God revealed to men of humble mind and heart long, long ago. First we are startled. We can hardly believe our eyes. We are as men tumbling upon a hidden treasurer. In utter amazement we cry out and exclaim, "Why, I didn't know that was in the Bible!" Indeed, the more we explore life, seeking to dispel the darkness of our ignorance and misgivings, and striving to liberate ourselves from the bands of untruth and falsehood, the more startling is our discovery regarding the universal validity and the unchanging glory of the Scriptures. The Psalmist phrased our discovery with apt brevity: "Thy word is a lamp unto my feet, and a light unto my path."

I am amazed how true this is in the realm of faith, the kind of faith that we need to keep life sound and whole. Let me quote a statement made by the Mayo Brothers of the Mayo Clinic. Said they, "Half the hospital beds in this country are filled by patients whose illness has a mental origin, whose cure could be wrought by the avenue of repentance," the act of turning about in faith, believing that in God there is power to heal and to redeem. We are just beginning to see the

meaning of that familiar expression, "keeping body and soul together."

Collier's Magazine recently ran a fascinating article on this very problem, SICK OF WHAT? The article was illustrated by a psychiatrist's conception of a sick man, a weird jumbling together of hideous monstrosities, distorted figures, and discolored memories. The probing question ran like this: "What's really wrong with him? It is probably not his body so much as it is his approach to life." And the author goes on to affirm that "there is a new approach to disease that is spreading through the medical world today. Doctors call it psychosomatic medicine. It means the effect of the mind and the emotions on the actual physical condition of the body." The author admits that this isn't a new idea, but she looks only back to the eighteen hundreds for its origin and prevalent influence. Her ignorance is as refreshing as the discovery that this idea was basic to Jesus' insight into the minds and hearts of those who came seeking to touch the seamless robe, but certainly Jesus understood this relationship between the mind and the body, and He healed men's bodies then and since whenever by dynamic faith He liberated their minds from the chains of self-pity, self-love, self-interest, in short, selfishness. How frequently the words were on His lips, "Thy faith hath made thee whole!... thy faith hath saved thee, go in peace!"

If we turn from the body of man to the body of mankind we will discover the same situation prevailing. With so many woes and ills affecting the body politic it is about time that we use the simple remedy of faith to solve the fears, phobias and misunderstandings rampant in life about us. An editorial by David Lawrence in THE UNITED STATES NEWS pointedly asks the question, "Where is the faith?" faith in man, faith in the goals and aspirations that motivate nations in search of peace and equity? Mr. Lawrence implied in his answer that we lack this healing, redemptive faith. We distrust the nations, even those who but a short time since were our allies in war.

The truth is, in our present attitude we are no different from the man who wrote to the

police, saying: "The guy who lives next door to the police station is a crook and ought to be prosecuted to the fullest extent of the law. I cracked his safe last night and found it full of black market sugar stamps." Not until we have faith, and doubt not the integrity of our brother nations, shall we be able to say unto this mountain of difficulty, this avalanche of fear, "Be thou removed, and be thou cast into the sea," and it shall be done. Then we shall discover, as Jesus said, that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive." More and more we who labor for peace and the fruits of peace will be astounded, as we turn for comfort and strength to the Scriptures, that in this matter of the healing of the nations God's word is indeed a lamp, a lamp of faith.

A Book of Hope

We will be equally surprised to find that God's word is a lamp of hope. I do not mean idle hope, vain hope, empty hope, but hope which "maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This means that the most profound experiences which we can have are rooted in the reality of God, and we need never fear the consequences if we live in the light of these experiences. One such experience was aptly phrased during one of our recent committee meetings. We were discussing the relationship between money raised by the congregation for the local church and money raised for other causes, such as missions and benevolences. I had just stated the strange truth that every congregation that is concerned about bearing the burdens of others is always enabled by the peculiar providence of God to bear also its own burden. Straightway up spoke one of the committee, a distinguished editor and educator, saying, "I once asked one of my students, who had made a unique success in his career, what was the most important thing he had learned in life. After a moment's consideration he replied, 'The most important thing I have learned is this: You can never give anything away.'"

I know of nothing truer. Long before the Son of man came preaching the ancient Preacher of Ecclesiastes said, "Cast thy bread upon the waters: for thou shalt find it after many days." If Jesus was thinking of this truth I know not, but when He stood up to preach He declared: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that

ye mete withal it shall be measured to you again." I daresay I had experienced the truth of this many times, but it was not until I was twenty-one that I was consciously aware of its tremendous reality. I had just begun my second pastorate, the Analomink Circuit, and I was making my first round of visits. I had stopped my twentieth century puddle-jumper, a Model-T Ford runabout, by the roadside, for I wanted to see Frank Hoffman, who was in his fields making hay. This taciturn man, but diligent withal, seemed embarrassed by the necessity of words, and shortly interrupted my attempt at a conversation by saying, 'Come into the house, preacher'.

I hesitated to take him from the important work of the season, but he insisted and I went with him to the farmhouse. As I look back to that day I don't remember that he wasted much time about it. He seemed to go straight to his desk where he got out a little book and did a little writing. After a few moments he tore out a page and to my astonishment handed me a check for fifty dollars, saying as he did so, "I want you to take this and use it in any way you see fit, and if ever you can say a good word for Jesus Christ, do so for yours truly."

I was quick to protest his generosity, but he was adamant and insistent. It was not until I was driving away that I realized how literally the Scriptures had been fulfilled that day and how full of joy I had left him: "With what measure ye mete, it shall be measured to you. . . . For he that hath, to him shall be given."

I've had many things given to me since that day, all kinds of things from material gifts to kind resolutions, and I have learned never to receive them except with humility and gratitude, for I now realize how inextricably bound up these things are with God's law of life. Every so often across the years I have bumped into the selfish and stingy person, the complainer and the reproachful, the individual who whines, "I don't understand it: I seem to have only bad luck, tough breaks; I lose even what I have. Why?" The answer to all such discontented people is given in the Scriptures: "And he that hath not, from him shall be taken even that which he hath," that is, he that hath nothing to give, the man who thinks always about number one first, who mopes about day in and day out, griping about what he doesn't possess, about what he can grab for himself, about how many wants he must satisfy for himself, this person is doomed to lose even what he had: it will canker and rust within his

(See page 533)

THE ATTRACTIVENESS OF THE CHRISTIAN MINISTRY

CHARLES HADDON NABERS

THERE is an attractiveness in the Christian ministry as a life work.

That attractiveness is found first in the hardness of the job given the Christian minister today. If any young man is afraid of hard work, that young man should never consider the ministry as a life work. From the days when Matthew collected taxes for a livelihood in Galilee until today, Jesus has had no use for a lazy man in any Christian pulpit. The task for the Christian minister is one that strains the arm and dries the brain. If you are in love with the heroic, then in the ministry is a chance for bravery like American soldiers showed at Bataan, for heroism like our forefathers possessed in conquering this continent, for courage like that of David Livingstone in Africa.

The ministry provides hard work, physically. I remember one line in the sermon preached to my class at seminary graduation. This is that line: "If you young men do not go to bed literally worn out by your task, every night, you do not measure up to it." Every Christian minister worthy of the name has found that to be accurate and precise in its statement of truth and experience.

The ministry provides hard work, mentally. Not many years ago the Christian ministers were the best educated group in the average community. Not so today, and no one is more pleased with the change than the minister; not pleased that he hasn't more education, but glad that his people are far better educated than they were some years ago. But this change of conditions makes necessary far more study. He has to study hard to measure up to this task, to interpret the Word of God in terms of the community and in terms of the age. A man cannot do this Sabbath after Sabbath, year after year, unless he studies hard. Flashes of inspiration may pull him through occasionally, but unless he studies constantly, he will grow stale and fizzle out on his job. Sermons which move men do not make themselves; this sort cometh not forth except through prayer and much toil.

*First Presbyterian Church
Greenville, South Carolina*

The ministry provides hard work, spiritually. The nature of the work is such that it is trying on the spirit. The work of the Christian minister is to lead men through the power of the Spirit to know God through faith in Christ, to bring them into such vital touch with God that their souls will be saved, and their lives will be transformed. If you think that work and prayer to persuade men to quit sinning, to stop evil habits, to surrender their lives to Christ is easy work spiritually, it is because you have never tried to do it.

The attractiveness of the Christian ministry lies in the fact that it is a place that requires work, and plenty of it; physical, mental and spiritual; and as such its appeal is only to the young man unafraid.

There is a wonderful attractiveness about the Christian ministry as a life calling because of the wide scope of the talents which can be used to great advantage in this work. It is a life work in which every person can use to the fullest every talent with which he is divinely endowed. What is your talent?

Is it business skill? God needs men with business skill in the pulpit, for every church is a great organization, and skill in business is needed to carry on its work capably.

Is it a gift of oratory? God needs splendid speakers for presenting the divine message. When you see how much is done by those with only mediocre ability, you realize how great is the need of this talent.

Is it athletic ability? The talent and the viewpoint and the contact made as a great athlete has helped some ministers to a great usefulness and power in the Christian church.

Is it statesmanship, the ability to influence men and direct the affairs of nations? At home and abroad, many times, the Christian minister has been the deciding personality behind great national and international movements. During the Arabic rebellion in Egypt in 1882, native leaders and British commanders continually conferred with Andrew Watson of the Presbyterian mission, and were largely guided by his judgment in the settlement of the strife. During an insurrection in the Sudan, Bishop Gwynne acted as mediator.

After terms were agreed upon, a quart dish of some liquid was brought by the Sudanese officials to be drunk by the British Governor—and Bishop Gwynne to conclude the treaty. The odor reached the governor, as he passed the dish on to the Bishop saying in English, "I cannot touch this, or I shall vomit." Not to drink the liquid meant more war, and as Bishop Gwynne said later: "I took the nasty concoction, and for the glory of God, I drained the bowl."

Is it a kindly, sympathetic heart? The Christian minister can use this to better advantage than anybody else in the world, and if you start with it, you will be saved the time for it to grow sympathetic as it will through years of contact with sorrowing, suffering folks.

In the Christian ministry there is a place for every talent you have. I have found no bit of knowledge or skill but that it is put to good service in helping to lead men to know Christ as Saviour.

There is a wonderful attractiveness to the Christian ministry as a life work because of the character of the contacts the ministry provides. Some callings work with things. The artist labors with brushes, colors and canvas. The sculptor with clay and marble. The engineer with roads, rivers, mountains and electricity. The geologist with rocks, oil and gas. The carpenter with planks, bricks and nails. These men with things.

In other callings the material used is not things, but men. The politician must win votes of men to win his job. The journalist must please people, or his paper dies. The lawyer must have clients, and clients are human beings. The teacher works with human personalities in their formative stages. The physician deals with the human body. The Christian minister likewise deals with personalities rather than things. The minister has the same opportunity to correct community and national abuses that come to the alert politician, the same opportunity to mold public opinion which the prominent publicist possesses, the same opportunity to help men in their time of trouble that comes to a lawyer; the same opportunity to fashion for goodness the lives and characters of children that the conscientious teacher has; and a great opportunity to minister to men and women in pain and suffering. Because of its varied contacts, the work of the Christian ministry is attractive. It is a life of sweet friendships. But above all, it brings to the minister fellowship with Christ, a fellowship more precious than all human fellowships.

Here then is the work of the Christian ministry:—a calling never easy, but heart-aching, nerve-wracking, soul-trying; a calling never narrow, but broad and breadth-giving, not alone to those who enter it, to many whom the minister touches; a calling never monotonous, but opening new and glorious doors daily; a calling not merely earthly, but one which presents divine matters to earthly men, and lifts men to heavenly heights.

If the fathers and mothers have ever wondered how it were possible for them to have their sons enter this calling, there are some straight answers to this question.

First, we must want our boys in the ministry, or they will hardly enter the ministry. The atmosphere in the home indicates quite clearly if this is your earnest desire.

Second, we must magnify the Christian church and the Christian ministry in our homes. No boy is likely to enter the Christian ministry from a home where the church and the minister are constantly criticized.

Third, put religion foremost in the home; this includes family prayer.

Fourth, send your boys to colleges where God has a fair chance to speak His message and call to their minds and hearts.

Fifth, don't be so silent about this very important matter.

Sixth, use God's own method: "Pray ye therefore the Lord of the harvest that He will send forth laborers into his harvest."

WITH YOU ALWAYS

*My Lord, if Love my path must trace
Through some unknown Gethsemane,
Be it, through Thy sufficient grace,
My great, decisive victory.*

*Thy pledge, that Thou art always near,
Dispels all doubt, resolves all fear.*

—Pierce Vaughn.

U.S. Tax Collections

Internal revenue collections jumped \$2,756,156,553 in the fiscal year ended June 30 over the previous year, the Treasury reported Wednesday.

The summary showed that total receipts in fiscal 1948 totaled \$41,864,542,295 against \$39,108,385,741 in fiscal 1947, a rise of 7%.

In only five states did collections drop below the previous year—Delaware, 4.7% and Maryland, 1.6% being among them. All other states had increases.

Comparative returns for the fiscal year 1947 and 1948, by states, included:

New York, \$7,723,862,348 and \$7,975,513,716; Pennsylvania, \$2,986,060,371 and \$3,222,789,298.

The Editor's Columns



"WHAT THANKS HAVE YE"

AS THANKSGIVING DAY creeps on apace, the annual and mechanical proclamation out of Washington regularly suggests that what one thinks and does is not so much determined by circumstance of the moment, as by one's attitude over the years. Attitude is the most important key to character.

For the habitually unthankful, no Thanksgiving Day proclamation by the President or anyone else, can be more fruitful than a similar proclamation for the slothful to labor or the grouchy to smile.

Thanksgiving is far more than a mere ripple, fanned into passing movement by official breath upon the nation's official sea. If it be at all worthy of the name, it moves as a deep current with ceaseless grace and power, undisturbed by calm or gale.

The most obvious thing the annual proclamation produces is burdened tables rather than burdened hearts, and the Feast urges less of thanks to God for His immeasurable grace and bounty than the Fast.

National thanklessness must be in the air when national country-wide drives and programs have long since discarded recognition of deity and a former invocation of Divine blessing upon our projects as a people. What is to be said when He to whom our thanks are due every morning and every night, is shunted onto a sidetrack while some morally vagrant train-load of Hollywood "glamor" goes roaring down the main track to Washington? What is to be thought, and said, when "the President of the United States will be introduced by the noted stage and screen star, Tallulah Bankhead?" What is to be said, when the annual Red Cross Drive, opening in Washington, invokes nothing more sturdy than cinema fanfare, and recognition of deity is deftly side-stepped and adroitly avoided in all U. N. meetings?

Just what is this national God in whom we claim to trust and to whom, by proclamation, we are officially directed to render our thanks? If He cared for us as we care for Him, diplomatically, perfunctorily, orally, we would have less for which to be thankful than we do, or should have. Our national avidity for, and exultation in things, leaves us too brief time for genuine Thanksgiving.

If we be concerned only with ourselves, as we gorge around the annual Thanksgiving board, who then will fill the bodies of the world's shrivelled millions? Who will stay the fading hope and faith of our brethren? Who will cater to their despairing souls? Who will raise again the fallen spans over which world-wide brotherhood flows? Who will stem the tide of materialism? Who will re-emphasize that philosophy of life which liberates, which lifts, which nurtures spiritual stamina, and from which springs Thanksgiving for all men? Certainly, unless we have sunk too deep, we cannot render our smug thanks for special beneficence, specially sent and specially received by us, alone, and ignore the needs of the world, or are we content to be whited sepulchres?

This is no day when we can find contentment in a provincial day of Thanksgiving, designated by official proclamation. There must be a greater Thanksgiving about which the Church must be eternally concerned. Applied Christianity is the sole basis upon which may be predicated any real Thanksgiving in this errant day, and that stems from a gratitude which stamps the image of God, clearly, upon national and individual activities and makes them negotiable or the merchandise of Heaven.

THE CHURCH AT WORK



The Daily Dozen

"Exercise thyself unto godliness." 1 Tim. 4:7.

Using this text as a motto, the Christian can build "a Daily Dozen" that will change his life—

1. A little Patience—once a day.
2. A bit of Self-control—somewhere.
3. A minute of Unselfishness.
4. A flash of Generosity.
5. One kind Word—possibly two.
6. A word of Appreciation to somebody.
7. An eager Excuse—for someone else.
8. One good Deed—not left undone.
9. A noble Thought—perhaps a text.
10. A little Prayer—for a friend in need.
11. A sudden Smile—where it can do some good.
12. A snatch of Song—or hum a tune.

—From the Bulletin of Kenilworth Church, Asheville, N. C.

Filling the Pews

"Whether today's minister talks to empty pews or to people, depends mainly on the attitude he takes toward three matters of major interest," says W. Gracey Montgomery, Pastor of the Methodist Church, Chatham, Ill., in *The Christian Advocate*, Oct. 7, 1948.

"The church building itself becomes the first factor in attracting or repelling people; the next thing to do is to make contacts between church and community, let people know where the building is, and what it is for; the last and most important thing is preaching.

Every *Expositor* reader will profit by studying Mr. Montgomery's practical suggestions about the appearance of the church, methods of advertising, and the need for preaching. Your local Methodist pastor will have the issue, or you may find it at your local library. Mr. Montgomery concludes by saying—

"During the last half century the world has gone

forward not 50 but 5,000 years, and this has almost upset the long-established rules of preparing sermons. Calvin and Luther would be great preachers if living today, but their methods would be entirely different. They would have to be, if they got a hearing.

"We must now put as much thought into a 30-minute discourse, as preachers formerly put into three hours. Long introductions, and firstly, secondly, thirdly, are out. People want us to jump into our subjects, like the short-story writer, and stop with a bang that knocks them off their feet. And there is wonderful spiritual attraction in this method. Cicero seemed to omit no word he could use; Demosthenes used no word he could omit. Results: When Cicero spoke the people said, 'What an orator!' When Demosthenes spoke they said, 'Let us march!'"

Choosing Vocations

Aptitude tests and job counselling have become valuable helps in many of our forward-looking school systems, not only in directing the choice of subjects while students in the schools, but in locating the right connection for the application of the academic training, when the student must "try out wings." Lawrence T. King offers some valuable hints to both counsellors and students in an article, entitled, "So You Want to be a Newspaperman" in the *Christian Observer*, Sept. 29, 1948, in which he says:

"A poll conducted among the seniors of a large metropolitan New York high school recently revealed the interesting fact that among those students planning to enter college more than 20 per cent aspired to jobs in the newspaper field upon the completion of their education. Surprisingly enough, this figure was larger than that accorded to such time-honored professions as medicine, law, and engineering.

"A few weeks ago, I gave a short talk on the vocational opportunities in journalism before the members of the History Club of one of our large city high schools. When I had finished, the usual informal discussion followed. One studious-looking lad seemed to express the sentiments of the group when he told me, 'Mr. King, you must lead an awfully exciting life as a newspaperman'!

"Mr. King concludes that he would be the last person to say that newspaper work is dull or un-

interesting..." but if your picture of newspaper work is based on Hollywood's glamorized conception of reporters who are forever beating the police at their own game of crime detection..., well—I'm afraid you are in for a rude awakening. (*The article might well be used as a basis for discussion in your young people's group; many a glamor-struck young person may profit by facts offered by an experienced journalist.*)

Empty Church Coffers

The board of trustees of the Central United Presbyterian Church, Omaha, Nebr., has a plan that may catch on in other denominations where budget-problems arise. The board suggests that each of the 1000 members

1. Bring two buckets of stoker fuel, a gallon of fuel oil, and 2 candles to the church each Sunday.

2. Report to the church each Saturday night in work clothes, prepared to do some janitorial-chores. One day a month each member would report for church-repair work.

3. Buy Sunday-School and Church periodicals individually from the publishers, thus dispensing with free distribution at church.

4. Care for a retired preacher, with each family assuming responsibility for one month each year.

5. Report free time to the church office for assignment to such pastoral duties as visiting the sick.—*Christian Advocate*, Oct. 7, 1948.

World Citizens

"The Color-Question" as it deprives the world of the talents of thousands "who have chosen the wrong parents" according to those who uphold the color-barrier; how it stunts the thinking, the service, and progress of those who feed on discrimination, and class-consciousness.

These facts, as Christians must recognize them, are discussed in *The American Lutheran*, July, 1948, by Howard R. Kunkle, under the title, "*Christian Thinking About Negroes.*" *Pastors concerned over the welfare of their own country, their homes and churches, will find food for thought in this article.*)

Father Time at Work

The close of 1948 will bring the need for inventory-taking to all thoughtful people. In the business world inventory-taking is an accepted fact. The last few years have taught the peoples of the world that inventories of physical assets are less important than inventories of accomplishments in the educational, moral,

and spiritual realms,—especially the results of application of what we have professed to believe.

"Father Time's Visit," a fantasy, designed for use in connection with Religious Education Week, published in *The Christian Advocate*, Sept. 23, 1948, page 30, will provide an excellent skeleton-program upon which to build a "fantasy" for New Year's Eve. Because it is strictly "home-spun" and concerning itself with the aims and deeds of the *little people* who actually do the world's work, it will interest the membership. An early beginning in building the "fantasy," will permit the pastor to add any worthwhile accomplishments on a community, state, national, or world-wide scale, as a climax to the program.

Courses of Instruction

Showing Effect of Alcohol and Narcotics on Human System

"Governor Coke Stevenson of Texas, signed a bill sometime ago making it compulsory for all colleges, teachers colleges, and public schools in the State to offer courses of instruction showing the effect of alcohol and narcotics on the human system," according to the *Watchman-Examiner*, Sept. 23, 1948, and credited to the "Herald of Holiness."

Pastorless But Not "Vacant"

The word "vacant" often used to describe a church without a pastor, does not apply to Spring Hill church, Lucama, N. C., which has been without a pastor for nearly two years. With every seat filled at some of the services, presided over by "preaching elders," 35 people have professed faith in Jesus Christ in the two years; the Sunday School, struggling along with 15 to 25 members for years, is now growing steadily, with the average attendance 75 to 80, with the prediction that it will reach 100 this fall; deacons are concerned about the physical needs of the community, but more so about the spiritual needs and visit from house to house to win people to the Church of Christ. One Elder delivered a challenging charge to a congregation in the vicinity installing a new pastor, and two Deacons accompanied several Elders to a Presbytery meeting 80 miles distant to seek help in means and ways to make their own work more effective.

Laymen can keep the "vacant" sign off the church, if there is sufficient faith in the cause served, and help is sought from the Holy Spirit in directing the effort. As pastors, train-

ing lay-leadership is a stewardship trust. Every congregation is endowed with potential lay-leadership; it is the pastor's privilege to discover and utilize it for Christ.

Church-Sponsored Community Center

During the war, the churches of Tacoma, Washington, discovered that they could best serve the men and women of the armed forces through a church-sponsored-service-men's center. How this was undertaken and carried on, and what it taught the community-center-committee, is told by Loyal H. Vickers, Executive Secretary, Tacoma Council of Churches, in the October, 1948, issue of *International Journal of Religious Education*.

Among many practical suggestions, based on experience, outlined by Mr. Vickers says, "In 2 years of operation, we learned that the local church-young-people do not need or use this sort of Center, except rarely. Rather, a group of young people who are outside the sphere of the church regularly frequent it. In order to have close contact with these young people, a membership arrangement was established . . ."

Alert readers of Mr. Vickers' article will find food for thought in the above experience. Here is a "group of young people . . . outside the sphere of the church" who, through close contact, may be brought into the church.

Plans for Co-ordinating Sunday School and Home Influence

Sixteen Women's Circles of the Presbyterian Church, Decatur, Georgia, were requested by the Supt. of the Sunday School, Mr. J. K. Muse, to appoint one member from each circle to form a group for enlisting the cooperation of the homes in the aims, plans and program of the Sunday School. The 16 women appointed were called — *Co-Ordinators* — and their business was to secure the backing of the homes; attendance of parents at religious education classes; and find active participation in projects for all members of the family. 16 Co-Ordinators made it possible to assign 2 to each of the 8 divisions of the Sunday School, nursery through senior, who could alternate the work, or assume responsibility for certain phases.

Home cooperation needed was outlined as follows:

1. Attending regularly.
2. Being on time.
3. Making a regular offering.
4. Teaching songs to smaller children.
5. Reading lesson to smaller children.

6. Encouraging the study of the lesson before classes.
7. Encouraging memory work, and listening to the recitations.
8. Forming the habit of daily Bible reading and prayer.
9. Showing an interest in what may have been learned by attending the classes.
10. Discussing sermons and lessons, to emphasize essential points.
11. Teaching the need for refraining from any careless criticism of both sermons and lessons.
12. Bringing, *not sending*, children to Church and to Sunday School.
13. Acquainting teachers with home environment, and any unusual circumstances and problems; Children trained in any art, or leadership, should be given active assignments.
14. Detailed records should be kept of all activities by the group of Co-Ordinators, which should be compared and discussed as a vital part of the Sunday School records.

—*Christian Observer, Louisville.*

Where Was the Ministry?

"When an inquiring reporter asked 6 young passers-by, chosen at random on a Chicago street, what profession each admired most, there was an interesting variety of answers," says Roy L. Smith in *The Christian Advocate*. "One young man picked the legal profession for its honesty, diligence and intellectual prowess. Medicine was chosen by another, because it 'requires a great deal of study, initiative and ambition.' Aviation is the coming business," said another, and still another young man gave his award to the philosophers because 'they open pathways of thought that enrich the lives of millions.' A girl said she admired most the professions in which one could play for a living—hockey, football and baseball. The sixth person, a young man, gave his vote to law."

"One wonders why the Christian ministry in one of its many aspects was not selected by anyone of these young people, and the suspicion is almost overwhelming that they did not rate the ministry because they did not know it. They were not acquainted with missionaries building hospitals in Africa, with social workers organizing playground and club work, with chaplains in industry and in the armed services, not to mention the pastors in charge of churches.

"We can scarcely expect the average young person on the street to get a copy of John O. Nelson's stirring book, 'We Have This Ministry,' Association Press, and find out what a varied and valuable profession, or set of professions, it is, but we ought to do something to win more attention for the ministry.

* * *

Vocational counselors will soon be at work

in thousands of high schools, colleges, and Universities, advising young people regarding their choice of life work, and preparatory courses required for such choices, based on personal aptitudes. Is the Christian Ministry represented adequately in the choice of counselors? If not, why not?

The Story of Jesus

"The Story of Jesus," from the King James Version of the Bible, with illustrations from old masters, in exquisite colors, and bound into booklet form, 3"x5 $\frac{1}{4}$ ", 30 pages, will delight the heart of any child. It is printed on light crepe paper, by Morehouse-Gorham Co., 14 East 41st Street, New York, N. Y., and may be had for 20c. Pastors and Sunday School teachers will find this booklet a gift of lasting value. It is suitable for advent and Christmas use for shut-ins and the sick, the bereaved, as well as in Sunday School class work.

Fund Raising Plan

Organizations affiliated with churches will find raising \$100.00 or \$135.00 with the Folding Advertising Table, offered by T. S. MacAlister, Darby, Pennsylvania, a satisfactory method. In addition to the money earned, there will be from 12 to 24 folding tables available for use in Church Social rooms, or other community needs, according to the plan chosen.



Merchants and professional men will be delighted to avail themselves of the opportunity of assisting in the project, as experienced by the W.S.C.S., Morsemere Methodist Church, Yonkers, New York, whose president wrote T. S. MacAlister in April, 1948:

"Our members are indeed pleased with the tables and also with your clear-cut methods; It is indeed a pleasure to transact business with you.

"I have spoken to some friends in other churches and sincerely hope that you may

hear from them. Mr. William Christianson, the husband of one of the women of our W. S. C. S., is responsible for interesting the Tarrytown Church, and I sincerely hope that your relations with them and any others whom we may contact will prove most satisfactory to you and to the advancement of your service."

If you are interested in presenting a clear, clean-cut plan for money raising to the women's groups in your church, or any other organization affiliated with the church, write to T. S. MacAlister, 215 South 4th St., Darby, Penna., for information about the various money raising plans. If you say you got the address from this issue of *The Expositor*, (page number) your request will be promptly identified, and cared for.

Universal Flag

Down through the centuries the world has had many battle flags, but never a *world Brotherhood Flag*; it has had many national banners, but not a single universal banner—a banner of the spirit! a flag to raise over the values common to all mankind, half-masted for martyrs of every race, creed, and country who have perished in the name of truth, and for the dignity and honor of all men,—never a *universal flag*!

Many people will be glad to know that such a flag was born, at North Mianus, a district of Cos Cob, Connecticut, and unfurled for the first time at a public ceremony on June 16, 1946, on the athletic field of the local public school, in honor of returned veterans. A song dedicated to it, words and music by Anita Gray Little, Brookline, Mass., is entitled, "Wave On, O Universal Flag."

A group of far-seeing idealists, calling themselves the Universal Flag Association, Inc., hold regular meetings, not so much to transact present business, as to re-assert periodically a Vision of the Future, of which the Universal Flag, pending its adoption by every man, woman and child of the world, is their own sign and symbol. The aim of the Association is the acceptance and adoption of the flag by individuals, clubs, societies, municipal, state, and national governments, through education interpreting the significance of world brotherhood, as attested by growing interdependence, shrinking boundaries and expanding horizons; it is not to supplant national banners and loyalties, but to build upon these the spiritual realization of world brotherhood of men.

If you, as a reader of *The Expositor*, desire

detailed information, write the Universal Flag Ass'n., Inc., Cos Cob, Connecticut, giving the page number of this issue, for identification, and prompt attention will be given your request.

Presenting the Budget

Devices to facilitate the presentation of the Church Budget are sought and welcomed by pastors, budget committees, as well as church members.

Vernon Jacobs asked himself some years ago "what would be more appealing than to have the various items in the budget presented in the form of a drama by the young people, or any other group of the church membership?"

As a result of this question, he put the idea into words, in the form of a dramatization of the Church Budget. It is printed on page 74, of November, 1934, issue, indexed in the general index of volume 36, December, 1934 issue, page 168.

Some Things to Think About

Victory is a severer test of character than defeat.

Fewer men survive the test of success than failure.

Fools are destroyed by prosperity.

We conceive and hatch vices when we have more than we know how to use; this includes money, talents, and goods.

Success tries men and nations through all ages.

The test which all human thought and endeavor must meet is "Will it add to the glory of God, and the welfare of His creatures?"

Great lives are crowded with inspiration, work, and self-forgetfulness

Those who *know* gratitude to God are complete, unafraid, lacking nothing.

No one can know when it is really time to quit; your abilities, energies, and trust in God, are your only guides.

No one should do for you, what you are capable of doing for yourself.

Man grows dependent according to the measure service is accepted.

Man learns to do by doing.

Capacity for doing increases according to the *doing*.

Man accepts charity at his own risk: the price is high.

Over-pay develops *under-character*.

Taking *something for nothing* undersells our future.

Nothing is *free* in this life, except the Grace of God; this man may have for the asking.

Plan Your Program

1. Health: have semi-annual medical and dental examinations. "A sound mind in a sound body" still holds.

2. See that your emotional life runs on an even keel. We live more by emotional-instinctive cravings than by critical reflection.

3. Seek to recognize early factors of stress and strain affecting you, or minimize disturbing factors as situations require. It is the unnecessary drip, drip, drip that eventually breaks down balance and mental health.

4. Face facts squarely and frankly. Procrastination, evasion, smoothing over situations that demand a direct approach pave the way to unhealthy fantasy, imaginative life, and ineffective social relationships.

5. Make up a well balanced program of work, play, relaxation, and sleep. We are essentially individuals who live by habit.

6. Keep your ambitions within the bounds of what you can do reasonably well with a feeling of satisfaction. Unfortunate mental states are brought about by misguided though well-meaning individuals who goad persons on toward impossible goals.

7. Cultivate periods of constructive composure, and relax after putting forth your best effort; give yourself opportunity to prepare adequately for the next period of endeavor. (*God knows your abilities; He will expect only that which you are equipped to do.*)

8. Learn to forego selfish desires or immediate forms of gratification, whenever the present or ulterior welfare of the group is at stake. (*If we know the congregation would be better off with other leadership, let us recognize that fact, and leave the way open.*)

9. Whenever there is doubt concerning choice and decision in important matters, learn to veer to the side of safety by seeking the opinion of your best judges and friends. (*The consecrated minister seeks only one opinion and judge.*)

10. Cherish and cultivate a wholesome sense of humor. It will give buoyancy to an otherwise trying situation.

11. Make a sincere effort to know yourself better, as well as those with whom you live intimately. Try to see their side of a situation or incident, before you conclude the world is against you. Individuals are equipped with capacity for choice and decisions, based on personal abilities and needs; you cannot expect to make their decisions without harming them and yourself. Accept yourself at face value; recognize your shortcomings and liabilities

which others must discount, as well as your assets.

12. Never put aside *common sense*! All modern devices, technics, advantages of civilization, have not enabled us to do without basic honesty and commonsense.

(Based on observations by Dr. F. L. Patry, University of State of New York.)

Let Us Overhaul Ordinations

"The day has come for the Baptists to overhaul their ordination procedure," writes Gordon H. Schroeder, director of evangelism for the Baptist Missionary Convention of the State of New York, (offices in Syracuse.), as published in the Watchman-Examiner. "In the majority of instances this service, which is of paramount importance in the sight of God, the church, and the candidate, is deficient in meaning both to the church and to the candidate.

"The council should meet weeks prior to the ordination service. It is folly to announce that the ordination council will meet in the afternoon to hear the candidate and to decide whether or not he is qualified for ordination, and then, in the same breath, to announce that the ordination service will be held in the evening."

Further comments regarding the examination, qualifications, and the ordination service, will instruct all ministers of all and any denominations, since the need for revision in procedure is not peculiar to one denominational group.

A Pastor's Christmas Greeting

In the long ago the announcement of the angels came to the simple folk of the field; the message of the star came to the Wise Men who lived their lives of study and meditation. Today we are thinking of the Savior to whom shepherds and kings came bringing gifts—the Savior who brings to us the same good news, the hope of salvation to all alike.

As we think of God's Christmas message,—God's Gift to mankind—the faces of members of the congregation pass before us in love, gratitude, and sincere appreciation of the privilege that is ours in carrying out in a humble way the stewardship placed in our keeping.

The body of this consecrated church is made up of some eleven-hundred members, claiming as our church home the beautiful sanctuary located at....., affording the divine privilege of worship, prayer, fellowship, and service, all dedicated to the honor

and glory of the Living God, to whom we look for guidance and comfort. Outweighing and overshadowing the physical beauty of the church building, is the beauty and magnificence of the love of those whose faith rests in God; whose aim is to live the faith they profess; whose desire is to be their brother's keeper, in His Name.

The spiritual fellowship of our church is bound together as a unit by the lives of our members, whose devotion to Jesus Christ and unity in Him, permit the Holy Spirit to direct the work assigned to us. Your singleness of purpose and devotion to the cause for which this church was established and permitted to grow in grace, have surrounded your pastor with a loyalty and devotion that provide unfailing inspiration in facing the assignments ahead. As your pastor, I say from the depths of my heart, "I thank God upon every remembrance of you."

Mrs. — joins me in my sincere expression of gratitude for the many, many occasions of unselfish cooperation, the many, many thoughtful courtesies, and the unending, cheerful approval of what we have been privileged to undertake in His Name among you. Together we pray, "God bless you, every one!"
Signed —.

White Gifts Service

Planning now for a "White Gifts" service during Christmas week, will permit ample time for each organization of the Church to contribute to the program. A vote should be taken to determine the cause to which the effort should be directed. Underprivileged children throughout the world are chosen by many organizations. Dramatizations of the need of homeless children, many needy beyond our comprehension, will be undertaken in many Sunday School groups. Material for such programs are available from the American Bible Society, and from the Department of Missions of your own denominational headquarters.

Sermon and Meditation Topics, Texts for December-January

"The Greatest Day the World Will Ever Know." Mal. 4:1-6.

"The Coming of the King of Glory." Isaiah 40:1-8.

"The Prophet Like Unto Moses." Deut. 18:15-19.

"Seeing Our Salvation." Luke 2:24-32.

"He Was a Good Man." (Baranbas) Acts 11:24.

"Telling Our Troubles to God." (Hagar) Gen. 21:17.

"A Good Man's Weakness." (Eli) I Sam. 3:13.

"A Just Man." (Joseph) Matt. 1:19-24.

"Ye shall henceforth return no more this way." Deut. 17:16.

No Time to Read

Many people are so overwhelmed with details that they miss the true aim and purpose of life. A woman may be so absorbed in the routine tasks of keeping her house clean that she has no time to make a home; a man may be so burdened with the business of keeping the family bills paid that he lacks the time and energy to enjoy the family.

Many a minister becomes so involved in routine work of running the gears and errands of the church-machinery, that he has no time for pastoral work, spiritual re-birth, renewal of energies, inspiration as a result of fellowship with the Holy Spirit.

The name of the disease is "Loss of Perspective." The only cure for it is to stop running around in circles, getting nowhere. Sit down on your troubles, while you take stock of the aims and purposes which guided you into the work, and caused you to prepare for it. Then resolve to turn all the mechanical duties and errands over to those who are prepared for such work, and devote your time to the duties accepted by you at the time of your ordination, and later at your installation as pastor of the living church you were called to serve.

Pettiness will drop away; true perspective will return, allowing the fulfillment of lofty aims through the help of the Holy Spirit, if we divest ourselves of the "errand-boy" jobs which many others are willing to undertake. Acquainting ourselves with the pastoral-stewardship methods of other ministers, through reading and fellowship, will help us to keep our perspective.—*Allen McVey.*

Subduing the Heart Preparing the Soul

Using the title, "Getting the Heart Ready for Christmas," William L. Stidger wrote some years ago, regarding the beautiful colonnade leading to the Fine Arts Palace at the San Francisco Panama-Pacific Exposition, through which visitors were required to pass before entering the Palace to view the great works of art. The architect who designed the colonnade and the Fine Arts Palace explained

the purpose of the colonnade by saying, "So that their souls will be in the mood to see and understand and appreciate the pictures when they get into the galleries. *I want to subdue their souls!*"

He continued, "They have just visited the 'Zone' (pleasure street), the Palace of Horticulture, the Machinery Hall; they have heard popcorn venders, passed 'hot dog' stands, and my duty is to prepare them to see and appreciate works of great art."

Human beings experience all the noise and the din of worldly activities, before entering the sanctuary for the worship of God; before Thanksgiving Day; before Advent; before Christmas; the din and noise is increased to the point where it overshadows the Divine Appeal to the heart and soul of man. How can we build an effective colonnade through which we must pass, subduing our souls in preparation for the Divine experience of Thanksgiving for the blessings bestowed upon us as a people? How can we build a colonnade through which we may pass in preparation for understanding the Advent season, and its meaning to mankind? How can we build a colonnade through which we may pass on our way to the feast of Christmas, forgetting along the way the din of the modern commercialized season?

There is a way to build a colonnade, as an approach to the sacred seasons of the Christian year, if we approach the need for "subduing our souls" in preparation by seeking the help of the Holy Spirit, and abiding by that guidance. It is not done in a day, a few weeks or a few months. Building a colonnade that will subdue the soul, and create the proper mood for fellowship with God, will require time for drawing up plans, securing the needed materials, the construction, and dedication to a single purpose. Human hearts resolved to approach the sanctuary of God in the proper mood, away from the din of everyday living will find it possible to construct a colonnade through which they may pass in the process of subduing their souls.

International Friendship Night

One of the most auspicious tokens of the times is a new sense of international friendship and fellowship. We see it in the great international gatherings of the Church; in collegiate and university scholarships and in countless other ways. The thought looms big with the feeling of brotherhood and holds true to the great principles of the Kingdom of God. No church, however small, can afford to ignore

is growing spirit of the new day and the wider aspects of the world's work.

The program of the Church reaches beyond the fact of national resolution and international treaty; it touches the very heart of the matter when it declares that "God hath made of one blood all nations of man."

It should be the purpose of every church to place in its program a service periodically which will create not only a popular and mutual understanding, but the very spirit of world brotherhood. To this end the following Sunday evening service was planned. We call it the "International Friendship Night," because its purpose and desired results are just that. The beauty of the service is that it can be arranged as a union, community, or individual church service.

To give an international aspect to the church and the service, use the flags of the nations participating in world union plans. These may be borrowed for the occasion, or purchased at a nominal price.

The program should include national "airs" often found on popular song sheets used in region gatherings, or in the social functions of the Y.M.C.A., or Y.W.C.A. Sing the great hymns of every land, and the service will be popular, and inspiring, because everyone will take an active part. There is hardly a community in America that does not number among its local church membership a variety of nationalities. For the speakers choose 3 or 4 who will give brief talks on some subject akin to the topic of the evening, *International Friendship*. The following program outline may be adapted to suit the needs of any community or gathering, in any part of our country.

Organ Voluntary: International March.
Italian Hymn: Come Thou Almighty King.
Invocation: Pastor of foreign speaking church.
Special Chorus: National airs (selected).
German Hymn: Ein Feste Burg.
Prayer for International Amity and Peace.
Offertory.
Portuguese Hymn: How Firm a Foundation.
Address: Education and International Goodwill.
French Hymn: Weary Souls That Wander Wide.
Address: Travel and International Understanding.
Spanish Hymn: Saviour When in Dust to Thee.
Address: Missionaries and the Message of Goodwill.
Hymn: International, All Hail the Power of Jesus' Name.
Benediction.

(Hymns were selected from the Methodist Hymnal, and may be changed to fit any need).
The spirit of this service will bring understanding and blessings upon the home church; radiate a warm feeling for the Church throughout the community. It will broaden the vision

of those who take part in it, by focusing their minds upon world aspirations and needs, and it will bring us all to the feet of one great God.—*Lewis Keast*.

As Others See Us

The following greeting is shared with *Expositor* readers, because the writer extends the hand of Christian fellowship so greatly needed among nations today.

50 Florence Street
Newcastle
Stafford, England

August 4, 1948.

Dear Sirs:

Since early this year I have been receiving *The Expositor* and felt I should like to write and tell you how helpful I have found it.

Although your contributors are mainly Free Churchmen (if you use that term—the usual one over here for those who are not Anglican or Roman Catholics) and I am Anglican, their sermons and articles are free from controversial points, and often throw new light on the truths and give helpful illustrations.

I am a lay-worker in the Church of England—an officer in the evangelistic and social organization known as the Church Army. The Church Army also functions, though to a lesser degree, within the Protestant Episcopal Church of America.

When I decided to become a subscriber to *The Expositor*, I knew nothing of it, save its title as contained in an English Magazine Agent's list. It might, for all I knew, have been the publication of some "crank" sect. Somehow I felt it would be all right. I took the plunge, gave my year's order, paid my money, and very glad have I been that I did so! I look forward month by month to its arrival.

I pray that the Holy Spirit may continue to lead those who write in its pages, and may God grant that it may ever be a vehicle helping the ministers and preachers who read it, to preach the Gospel to their congregations and to the outsider with greater and more compelling power.

I am, Sir, Yours Sincerely,

JOHN H. COXALL.

Dear Brethren:

I am enclosing my check for *The Expositor* for two years. I am sorry you are not producing *The Minister's Annual*. I have these volumes for so many years and use them as frequently as I do my regular Commentaries. If you should publish the *Annual* again, of course, I want in on it. Sincerely yours,

W.F.L., D.D.

Great men know no frontiers; they belong not to the country of their birth or work, but to the world. Cervantes sent his crazed knight riding, not across Spain, but across the world. What Plato thought more than 2000 years ago is helping to shape the minds of all mankind today—even though many living today have never heard of Plato.



THE PULPIT



A MAN TO STAND IN THE GAP

CLARENCE EDWARD MACARTNEY

Text: Ezek. 22:30.

IT was a day of national apostasy and corruption. All classes of the people were affected by it; the prophets who had conspired against God and the people and who devoured souls; the priests who had secularized life, blotting out the distinction between holy and profane, and clean and unclean; the princes and rulers who were like ravening wolves and destroyed souls to get dishonest gain; the mass of the people who were no better than their guides and leaders, and among whom robbery and oppression were rampant. The national situation was a striking illustration of the truth that sin in a people is not only a reproach, and guilt and shame, but the fountain of misery and suffering in which the whole people suffer, the innocent as well as the guilty. It is not enough merely to lament evil conditions in our national life. We must remember that such conditions are the source of misfortune and suffering for all the people.

What we have here, then, in this graphic picture of a broken hedge, and the need of a man to stand in the gap and protect what lies back of the hedge, is an illustration of the power and influence of strong godly men in the life of the nation and in the church.

The National Life

Just one righteous, interceding man would have saved the nation on this occasion. At this time there was none to be found in Jerusalem. But it had not always been so with the nation. When Israel was enslaved, and not only enslaved, but contented in slavery, God raised up Moses to stand in the gap. He called him at the burning bush. He was a man who had refused to be called the son of Pharaoh's daughter, choosing affliction with the people of God, than to enjoy the pleasures of

sin for a season. Here was a man who "endured as seeing him who is invisible." He was guided and upheld by spiritual forces. Through him the plagues fell upon Egypt, and the Red Sea was cleft. He led the people through the wilderness; and when they fell away from God and worshipped the Golden Calf, he fell on his face to plead with God for the people. Perhaps in all history there is not a grander example of a man to stand in the gap.

Another such man was Samuel, the last of the Judges and the first of the Prophets. He was raised up in an hour of national decline and corruption. He is the man who as a child said to God, "Speak, Lord, for thy servant heareth." Ever he is the servant of the Lord, and the servant of the people. He repaired the gaps and the rents in the hedge of national life and safety and brought the people back to God.

Another man to stand in the gap was Elijah. So bad was the national situation, that Elijah sincerely thought that he was the only one left who followed and served the Lord. Elijah appeared on the stage of national history like a flash of lightning and a peal of thunder and proclaimed the Word of the Lord. He meets and conquers at Carmel the priests of Baal; overthrows idolatry; defies the wicked Ahab and Jezebel; and by the sheer force of one man's righteous personality, declaring the Word of the Lord, builds up the hedge and holds the nation together.

We have parallels to this in secular history. On the shores of Greece, half way up on the side towards Luboea, you can see a stream of warm water pouring down the side of the mountain. Between the mountain and the sea there is a narrow passage, called after those warm springs, Thermopylae, or, The Warm Gates. It was there in the year 480 B.C. that the King of Sparta, Leonidas, with three hundred Spartans, stood in the gap to confront the hordes of the King of Persia, Xerxes.

*First Presbyterian Church
Pittsburgh, Pennsylvania*

Leonidas and his three hundred fell to a man. Yet the stand that he made there in the gap to save Greece from the Persian despot inspired his countrymen in the battles that followed, and ever since has been a symbol of what men can do for a great cause. "Every great crisis is a pass of Thermopylae, and there's always a Leonidas and his three hundred to die in it if they cannot conquer."

In the Seven Years' War disaster after disaster had befallen the British forces in America, and plans were being made to retreat to the seacoast and make a last stand. Then Pitt came to power in England. "I am sure," he said, "I can save this country and nobody else can." A year later the Covenanter soldier, Col. John Armstrong, raised the British standard over the crumbling ruins of Ft. Duquesne, and the American continent was secured for Anglo-Saxon law and liberty and religion.

Whatever may be the disillusionment of today because of world conditions, following the great war, we must not permit this to dim the vision of the tremendous victory that was won and the overthrow of a wicked plot against the souls of men and of nations. In the darkest hour Churchill was raised up in England to stand in the gap, to speak to the souls of men and strengthen them to stand in that awful hour. There was a man, whatever his faults as seen by his contemporaries, or however politically rejected by his countrymen, who will go down in history as a man who stood in the gap.

When it looked for a time in the history of our own nation as if the nation would break up, indeed, as if it had already broken up, and that the "last best hope" would be lost to mankind, then God did a strange thing. He passed by the renowned leaders, North and South, and put a country lawyer to stand in the gap and speak to the soul of the nation. This is a paragraph that Lincoln loved: "I cannot believe that civilization in its journey with the sun will sink into endless night to gratify the ambition of the leaders of this revolt, who seek to wade through slavery to a throne and shut the gates of mercy on mankind." That copied excerpt Lincoln set aside as a confession of his faith. As well as anything else, it shows how he "never despaired of the Republic."

America today certainly needs men to stand in the gap. If you read through the catalogue of evils and wrongs which Ezekiel enumerates in Jerusalem at that day, you will be struck with the fact that almost everyone of them can be found in America today. There were great evils, and few voices to cry out

against them. God has blessed America in a singular way. He has hedged us about with two oceans. He laid the foundation of the nation in the faith of godly men. He gave us the Sabbath, the Church, the Bible, the School, and thus the seed that was planted became a mighty tree beneath which the peoples of all the earth have taken refuge. Yet now how many gaps and rents and breaks there are in the national hedge! The nation presents this strange contrast: Waving fields, golden harvests, princely institutions of education, and such great material prosperity that our poverty anywhere else in the world would be riches. And yet here are the gaping holes—in the home, in the churches, in the schools. Everywhere pouring floods of immorality and crime, so great and constant that the mention of them no longer shocks us. Yes; great is the need in this hour for a man to stand in the gap in America. Perhaps God will surprise us and raise up such a man; a man who will not "sell the truth to serve the hour, or palter with Eternal God for power." A man who will not just head a national ticket because he is a good vote-getter, but who shall stand as God's man and fearlessly relate the nation's peril and need to the eternal truths of the Bible and of the Gospel of Christ. Pray for such a man! For on "God and God-like men we build our trust."

II. A Man to Stand in the Gap of Our Own Lives

We need a man to stand in the gap of our own lives, those gaps made by time, adversity, sorrow, sin and death. Man for man can do much. In the time of sorrow and trouble men can come to us and strengthen the weak hands and the feeble knees, as Job did; or refresh the soul as Paul's friend Onesiphorus did, when he sought Paul out at Rome and was not ashamed of his chains.

Yet there are gaps in life that no man can ever fill. There is the final rent and gap of Death. Whether it be the death of those who are a part of our life, or whether it be our own death, who can stand in that gap? What man, is there, even the wisest or best, who can confront death and deny its complete conquest and total eclipse? Then we need that one to stand in the gap who said, "I am the Resurrection and the Life," and to whom the apostle said, "Lord, to whom shall we go? Thou hast the words of eternal life."

And what of the gap of Sin? What rents and tears and gaps sin makes in the hedge of the soul! Through that gap pour all the woes and foes of man, all the passions, and their

offspring of shame, remorse, fear, guilt. Who can stand there and hold them back?

God looked for a man who could do it. He looked among men, among all the wise, heroes, benevolent, in all the ages. He found those who were strong, mighty and efficient, but none who was sufficient, none who could stand in the gap made by sin. He looked among the angels and archangels—the Angel of Light, the Angel of Reason, the Angel of the Sword, the Angel of Holy Song. All of them could do great things for God and man, for He maketh His angels spirits and His ministers a flaming fire; but none could stand in the gap made by sin and stop its judgment; none could take the sinners' place, none could bear his penalty, or satisfy the holiness and vindicate the justice of God! Then, where angels and men had failed, God called His Son, His only Begotten Son. And He came and took upon

Him our nature, became obedient unto death, and was wounded for our transgression and died on the Cross. He took in His own Body and Soul all the darts and shafts of retribution and judgment; and now man is justified, forgiven, that God might be just and yet the Justifier of them that believe in Jesus.

There is the Man who stood in the gap for us! He alone could do it.

"There was no other good enough
To pay the price of sin
He only could unlock the Gate of Heaven
And let us in."

Is He your Man? Does He stand in the gap for you? Can you say, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"?



COUNT YOUR BLESSINGS

AARON N. MECKEL

Text: Psalm 68.

SOMEONE observing the shining face of an elderly man, asked him his secret. He replied that it was his custom to begin each day by recounting his blessings before God in prayer, and that before he got very far his heart invariably brimmed over with joy and thankfulness! Friend, what would you say is the most besetting sin of modern man? What is it that cankers his heart and sours his spirit? It is the lack of simple gratitude towards God and of a just appreciation towards his fellows? It is the selfishness that holds that the world owes one a living, rather than that one must become worthy of life? Recall that sentence from the Prayer of General Thanksgiving: "Give us a due sense of all Thy mercies." And Shakespeare writes,

"Blow, blow thou winter wind, Thou art not so unkind

As man's ingratitude."

Out of the multitude of Biblical texts that rush at one on this subject of Thanksgiving, I choose this one from Psalm 68: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." God not only blesses, but He literally loads His crea-

tures with His favors. He "piles it on." Notice also the word "daily". Every day is to be a Thanksgiving day!

We note now, a few of the many blessings that would secure from a grateful heart.

I

First of all, nothing can so unsnarl troubled minds and inspire God-given courage in the heart as the sustained attitude of thanksgiving. An expressed gratitude acts like a tonic to the soul. Show me a grateful man and I'll show you a man of healthy spirit. It was said of Robert L. Stevenson that the words of petition froze on his lips when he came into God's presence. He could only thank Him for the exceeding riches of His grace.

Just what then, is this "miracle" that the spirit of thanksgiving works in a selfish and grasping disposition? For miracle—the word means wonder—it really is.

Primarily it reminds us of our creaturely dependence upon Him who alone is the Author and Sustainer of our being, who "holdeth our soul in life." As Archbishop William Temple used to say, we need to see ourselves as God's children. A grateful spirit helps to keep God rather than self, as the center of things. It teaches us, as Plato long ago observed, that true wealth lies in the lessening of desire rather

han in the multiplication of wants,—a truth
ard for our spoiled generation to learn!

A woman of noble Christian character was
nce asked the secret of her life. She replied
hat the most helpful habit of her life con-
sisted in saying, "Thank You", to God for the
blessings He showered on her, intermittently
throughout the day. "Count your many bless-
ings," writes Rev. John Oatman, Jr., in the
amous hymn that bears his name. The lines
are well worth remembering.

*"When upon life's billows you are temp-
est tossed,
When you are discouraged, thinking all
is lost,
Count your many blessings, name them
one by one,
And it will surprise you what the Lord
hath done!"*

A group of visitors were passing a padded
cell of an asylum, when a voice called out to
them, "Have you thanked God today yet, for
a sane mind?"

Cultivate the attitude of gratitude to God.
Count your blessings and cease to take them
for granted. By doing so you will not only
give God His rightful due, you will also en-
courage spiritual and mental healthfulness
within yourself.

II

Again, a renaissance of the spirit of thanks-
giving would help the church recover the note
of a triumphant joy and adoration in her ser-
vice of worship!

Let us be frank at this point! One enters the
average church to find that the worship lags,
is hesitant, somber and joyless. "It was
much like attending a burial service," so a
disappointed worshipper described his expe-
rience in a church. The overflow note of an
exultant joy is absent from much of our cor-
porate worship. Too many of our prayers beg.
Our hymns whine. Our so-called "special
music" is in danger of being offered in the
spirit of showmanship to men, rather than as
an act of adoration to God. Professor Daniel
Evans used to tell of the prayer a celebrated
divine delivered at a public gathering. It was
the most eloquent prayer ever offered to a
Boston "audience," so the newspaper spoke of
it the next morning. Verily, that "prayer" had
its reward! Not only the hymns and prayers,
but our sermons are apt to peter out in terms
of sterile exhortation when the note of exultant
joy and adoration is absent from that total
act of self offering to God, we call a service of
worship. It ceases to be divine worship. That

great Soul whose Life marches like an in-
spired anthem through the pages of the New
Testament,—whose "Father, I thank Thee,"
rings out above even the pain of His Cross!—
oh, how far removed from His spirit our wor-
ship often is!

Dr. Harry Emerson Fosdick says that the
closest he ever came to losing control of him-
self in the pulpit was on a Sunday when he
preached in a church in Inverness, Scotland.
It was during the First World War. The gath-
ered people knew that as they worshipped,
their menfolk were falling at the front. Never-
theless, that congregation rose to its feet and
lifted heavenward its anthem of praise and
adoration. The building fairly rocked as they
sang from the Scotch Psalter,

*"God is our refuge and our strength,
In straits a present aid.
Therefore, although the earth be moved
We will not be afraid."*

My friend, Dr. Carl Jensen of the Macalester
Conservatory of Music, St. Paul, Minnesota,
used to designate the difference between an
audience and a congregation as follows: "An
audience comes to be entertained. A congre-
gation comes for the purpose of offering itself
to God in the spirit of worship." Then,
Church of the living God! Be it yours again
to lift up your hymn of adoration: "Blessed
be the Lord who daily loadeth us with benefits,
even the God of our salvation!" That note of
solemn, yet triumphant exultation and praise is
sorely needed by a tired and disconsolate
humanity.

III

And now, on the basis of what has been
said, we make an inference and draw a con-
clusion as follows: It is when our hearts rise
upwards in praise and adoration to God as the
Author and Sustainer of our lives, that they
simultaneously reach outward to our fellow-
men in terms of loving and redemptive appre-
ciation. The spontaneously uttered "Thank
you", not only belongs to the etiquette of
heaven: it is our rightful due towards one
another as sons of God and children of the
Most High.

And yet, how often we fail each other right
here in the realm of our primary relationships!
How the rusty, tired machinery of our human
relationships creaks and groans and screams to
high heaven for the outpoured oil of an ex-
pressed good will, appreciation, kindness! "Let
us be kind to one another," Dr. Johnson used
often to say. We bungle when we take each
other so for granted. And mere courses of

social etiquette alone can never redeem our unhappy human relationships. What is needed is the human heart turned again vertically, towards God the Father, in thanksgiving, praise, and adoration. It is only as we see ourselves again as God's children, that we really respect each other as fellow humans. The Irish poet, John Boyle O'Reilly, once wrote:

"The kindly words that rise within the heart,
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own,
The kindly word unspoken is a sin."

A man wrote a letter to his former teacher, now advanced in years, thanking her for the manner in which she had blessed his youthful life. He received a reply in which these words were included: "You are the only one during my long career as a teacher who has ever taken the trouble to write me a word of thanks." When it was suggested to a certain employer that a word of appreciation was due an employee for outstanding work, he growled the reply, "why should I thank him? I pay him, don't I?" What a sin that so many of us, whether employers or employees, children or parents, students or instructors, take each other so for granted. To be sure, the food that was placed on your table this morning was a necessity of life for which you paid. But the added touch of tenderness on the part of a loved one that made it a sacrament, is one of life's "extras." The bare article of merchandise for which you flung down a coin on the counter,—true, you paid for that, but the smile and the fine courtesy of the tired salesgirl who waited on you,—that is to be reckoned as an "extra." The everyday loyalties, and sacrifices and courtesies daily paid us by persons known and unknown to us, should be sufficient to bring us to our knees in gratitude and contrition. It was said that the day might be ever so dark and gloomy in Boston, but that when Phillips Brooks walked down the street life took on a new hue. Somehow with God's help, the redemption of this snarling and vindictive world of ours must begin at the focal point of our commonplace relationships.

One of the most remarkable men I have ever known was a plain grassroots Christian, Herbert Childs by name, who lived at the Baptist Home for the Aged in Newton, Massachusetts. He was a "young man" of about eighty years of age! And I believe that more than any other thing, it was his grateful heart that kept him young. When I first met him he acquainted me with his life's text. We both opened the Bible and read the words of Psalm 13:6: "I

will sing unto the Lord, for He hath dealt bountifully with me." This man's thankfulness towards God made him loving and charitable towards his fellowmen. Again and again he would say, speaking of the place he now lived in, that it was "the best home this side of heaven." When a snow storm or heavy rainfall kept the younger and stronger people away from the church service, he would somehow find his way to the church. There his fervent and grateful spirit would raise the spiritual temperature of the entire service. The time came when the Lord called his faithful servant, Herbert Childs, to his heavenly home. When I last saw him there was not one word of complaint, only a radiant looking forward to a re-union with loved-ones departed and with the Lord, whom above all others, he adored. "My text has never failed me," he was saying: "and it will not fail me now." And those gathered about him in his last hour could hear him repeating his cherished text, "I will sing unto the Lord, for He hath dealt bountifully with me." From a grateful and inspired heart, it is not far to heaven!

The Spiritual Values of Memory

F. W. Boreham, in one of his essays, quotes that sturdy Puritan preacher, Thomas Goodwin, as leaving the following poignant record of his attachment to the duty of remembrance: "When I was threatening to become cold in my ministry, and when I felt the Sabbath morning coming and my heart filled with amazement at the grace of God, do you know what I used to do? I used to take a turn up and down among the sins of my past life, and I always came down again with a broken and a contrite heart. I do not think I ever went to the pulpit stair when I did not stop for a moment at the foot of it and take a turn among the scenes of my past years, and many a Lord's Day morning, when my soul had been cold and dry, a turn up and down in my past life always broke my hard heart, and made me close with the gospel for my own soul before I began to preach."

For how many of us a habit of taking a turn up and down in our past life would deliver us from that cruel forgetfulness that betrays us into many a sin—a forgetfulness cruel to God, but cruel also to ourselves.

Dr. Albert D. Belden.

Wise and tactful judge! The woman called to the stand was attractive, but no longer young. So the gallant and wise judge instructed: "Let the witness state her age, after which she may be sworn!"

TODAY'S RESPONSIBILITIES BEGIN WITH THE INDIVIDUAL

S. EDWARD YOUNG

heard the voice of the Lord saying: Whom shall I send? Who will go for us?" Then said I: Here am I, send me."—Isa. 6:8.

SURELY this is a world of staggering problems. There is no question at all about that. Rather the great question of our times is whose responsibility it is to find the answers to those problems and to furnish the dynamic and the leadership required to build on the ashes of tragic war, a better world—whose responsibility is it?

Isaiah, in a dream, heard God saying: "Whom shall I send?" to warn Israel of her sins and the desolation that awaits her if she does not change her ways. "Whom shall I send? "Who will go?"

Isaiah replies with a refreshing sense of individual responsibility: "Here am I, send me."

He might have said: "Let George do it." Had that been his reply, he would have been in a vast company, for there are multitudes who are always ready to agree about anything, that something ought to be done about it, but that somebody else ought to do it.

Or Isaiah might have answered God on this wise: "Indeed Israel should be warned about her sins and the desolation that awaits her, but it is a matter that should be handled by a committee, not an individual. It is just the kind of problem some government bureau ought to undertake to do something about. Let the state do it."

If that had been Isaiah's answer, we moderns could adopt him as one of our own. For it is part of our thinking these days that ten men are better than one; an organization is more effective than an individual; and that the state is the best instrument of all for getting things done. Yes, when the question is out concerning some problem today, "Whose responsibility is it?", we can guess the modern answer. "It is not my responsibility. It is no man's responsibility; it is everybody's. Some organization, some committee, some bureau ought to do something about it." The least likely answer our modern world would make is Isaiah's answer to the question: Whom shall I send? Who will go? Namely, "Here am I, send me."

Presbyterian Church
Troy, New York

In any community, even so favored as this one, now and then something happens that should be corrected. In my years this has been the almost invariable suggestion as to what ought to be done: "The churches ought to do something about it." "The School Board ought to do something about it." How rare is the attitude: "I ought to do something about it. This is my responsibility. "Here am I, send me."

No civilization is healthy unless there is a proper balance between what is the responsibility of a group and what is the responsibility of an individual. Secondly, a generation ago the matter of whose responsibility it is was out of balance in favor of rugged individualism. Thirdly, it is now out of balance in favor of putting more and more responsibility upon organizations, bureaus, and the government. All we are doing here is seeking to restore a proper balance.

The explanation of why we are out of balance in favor of group action is simple. In a prosperous time we are looking for other values than sheer power. But in a time of adversity, power looks like the only thing that counts. And power is the product of organization. Power can belong to the state as it cannot belong to the individual.

Power can do many things, but power in itself cannot guarantee human progress, and human progress is the only justification we have for all our struggles, battles, sacrifices. Only as we restore to its balance the place of individual responsibility, is there any hope that tomorrow's world will be better than today's.

There is a haunting symbolism about the story of the creation. When God started a world, He began it not with a generation, a society or a state, but with Adam. He began it with an individual.

And when He wanted to save the world, He sent not a group to die upon the cross, or a multitude to chant in unison the Sermon on the Mount. He sent an individual. So in God's scheme of things, an orchestra isn't the only worth while music there is. There is music too, saving music, in one violin well played.

Now this apparent reliance of God upon the individual to build a better world is understandable. In the first place, because progress in this world depends upon imagination, and

imagination is the possession of an individual mind and not a group mind. What institution do you know of that was born in the minds of an organization? It wasn't society in general that first saw the importance to America of education for the common man's child. It was Horace Mann, an individual who had the vision. It wasn't a committee that saw a work of mercy to be done among the wounded, that would eventually become the great Red Cross. It was Florence Nightingale, an individual. It wasn't a Missionary Society that first saw the challenge of Labrador. It was Sir Wilfred Grenfell, an individual.

The truth, you see, is that each individual possesses something that ten of us, a thousand of us, a whole nation of us can never possess as a group, namely imagination. We may not let God lay hold upon it and kindle it with heavenly vision, but it is there within us as a latent possibility. If there is a new world to be born, new institutions to be built, they will be born in some individual's mind, or they will not be born at all.

Indeed, the more momentous problems we face, the less we can afford, for the sake of power, to lose sight of the individual and his individual responsibility, for close sight of the individual and what we have left to build tomorrow's world upon is power without imagination and that is blind power, brute power and so ruinous power.

No, it is not the saving answer to the world's problems, when a challenging hour cries: "Whom shall I send? Who will go?" to reply: "Send us, send this committee, send the state." The saving reply because it is the reply that brings to the problem potential imagination, is Isaiah's answer: It is my responsibility, "Here am I, send me."

In the second place, the world is still built upon the individual because a healthy society depends upon an abundance of initiative, what a backwoodsman calls "get up and go." Organizations are invariably slow moving, and inflexible. The Nazi was a good fighter, a good fighter, except at one point. In his country all responsibility had been delegated to the state for so long that, as an individual, he had lost the capacity to act. And there are emergencies when everything depends upon the capacity of the individual to act. The state is far too ponderous. Put more and more responsibility upon the individual, and the result will be a world trying to meet its problems without the quick acting, clear thinking initiative that alone is adequate to meet those problems.

Transportation has learned something. It has learned that buses are better than trolley cars. Trolley cars have a certain regimentation about them. One may be more freshly painted than another, but the Main Street Trolleys all run down the same Main Street tracks. Buses on the other hand have no tracks. They have individual initiative that trolleys do not have. And that individual initiative makes a better transportation system.

It is a strange world that sees on the one hand, that making more room for individual initiative makes a better transportation system and then on the other hand, goes about putting human beings onto regimented tracks.

To change the metaphor, we ought to garden according to the harvest we want. If we desire a world without very much initiative, let us sow seeds of group responsibility. But if we desire a world with initiative energy, quick action, let us sow, with all our might and main, seeds of individual responsibility.

That is what Christ did. And it is no accident that the figure in history who most profoundly changed the world was the figure who spent His earthly ministry working with individuals. Matthew, Zaccheus, the woman of Samaria, and the rest.

His contemporaries thought in trolley car terms. The problem as they saw it was to get Israel as a nation on a triumphant track. Jesus thought in individual terms, persuading one man here and another man there with his individual responsibility for a better world.

Convincingly enough, no churches are built today to those contemporaries of Jesus who saw the salvation of the world in terms of the nation. But all over the face of the earth there are churches to the Christ who saw the salvation of the world in terms of the initiative of an individual in whom God dwelt.

In the third place, the world is built upon individuals because the highest moral standards are the possession of individuals and not groups. The world has known its saintly individuals. It has never known its saintly nations.

A mob is always less moral than an individual. A mob can look on the lynching of some poor negro and squeal in delight at his dying agony. Yet in that mob are folk who, as individuals, are decent, sensitive, tender-hearted. They are one kind of person as individuals, just the opposite as a mob.

Ford Maddox wrote years ago in a story "Tietjens fell to wondering why it was that you look at a dozen men, each of them by no means detestable, but you form them into a government or a club and at once with oppres-

tion—inaccuracies—backbiting, lying, corruption and vileness, you have the combination of wolf, tiger, weasel and ape.” So that is one of the problems of life. Groups behave so differently from individuals. Many a wife would be surprised at her husband at an American Legion Convention.

You see the worst thing of all about this trend that puts more and more emphasis upon a group, a bureau, a government and less and less upon the individual is that such a trend inevitably results in lower moral standards. Yes, for the sake of power, we give up righteousness and that is a poor and shabby bargain. Whenever Israel has sinned there is little hope in setting up a government bureau to handle the matter. A government bureau would not be moral enough. The standards of a mob are no solution. Only the standards of the individual stand out enough and stand above enough to lead the nation to higher ground; some Isaiah responding to the occasion: “Here am I, send me.”

If the individual is yet the hope of the world because only the individual possesses the imagination, the initiative, and the moral standards this hour requires, it is time that we began preaching less the responsibility of the state, and begin preaching more the responsibility of the individual in today's world.

Let us conclude then on this note. How personally responsible do you feel for the building of a better tomorrow? Enough for you to kneel in prayer about it? Enough for you to re-align your loyalties and make the necessary sacrifices? As individuals we can be a drag upon society. But let God lay hold upon our conscience and our loyalties, and instead of being a part of today's problems we become a part of today's solutions. For the right kind of individuals is what the world is desperately looking for.

The world is often like a battlefield where the key to the whole campaign is the top of a lonely hill. Will you be the one on the top of that lonely hill who battles alone, if need be. The voice of God is still asking: “Whom shall I send? Who will go?” Are you ready to reply: “Here am I, send me.”

Signs of the Times

Police reported to St. Louis, Mo., newspapers in December, 1947, finding seven abandoned children in a two-room flat, and issued arrest orders for their 33-year-old mother. Police quoted the oldest girl, Marlene Jane Taylor, 15, as saying her mother, Mrs. Katherine Smith, left home 10 days earlier, telling the children she was going to California.

OUR MIGHTY BULWARK

FRANCIS C. WILSON

*“But, Lord, Thy Church is praying yet,
A thousand years the same.”*

SO RUNS the familiar hymn written by Bishop Arthur Cleveland Coxe in testimony to the abiding stability of the Christian church. His words are stirring as he describes the beloved institution to which he gave a long and useful life:

*“Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.”*

One is at once reminded of the words of Jesus, spoken to Simon Peter at Caesarea Philippi, after the gnarled Galilean fisherman had confessed his faith in Christ as the Son of the living God: “Upon this rock I will build my church and the gates of hell shall not prevail against it.” In a day when the church is beset on every hand by the criticisms of those who frankly challenge its power and validity, Christians everywhere need to be reminded of the rich tradition of the great church which, for almost two thousand years, has given virulent voice to the redeeming gospel of Christ. The permanence and stability of the church have wielded a powerful influence in the lives of men because it has served the needs of people throughout its history. “A mighty bulwark never failing,” the church is a constant reminder of the presence of God in the world. It stands as a living symbol of the truth expressed in the beautiful language of the Fourth Gospel that “the light is shining in the darkness, and the darkness has not overcome it.” Not only does it stalwartly stand through passing generations, but it also labors unceasingly to lead the world of humanity into the Kingdom of God.

*“But, Lord, Thy Church is praying yet,
A thousand years the same.”*

II

The church stands in the community as a great beacon light, guiding men along paths of service and devotion to the higher values of life. He who has stood upon the embattled deck of a storm-tossed ship at sea during a terrible night of wind and gale knows the

*West Roxbury Methodist Church
West Roxbury, Massachusetts*

value of light. The rays streaming from the lighthouse on the shore bring new hope and new assurance that the safe harbor looms ahead. So stands the church in the community to provide light to safeguard men through trying storms of life, offering new hope and new encouragement when the way is hard and temptations are great.

There is something more than mere symbolism in the beauty of the typical New England church. Chaste white, with its majestic spire pointing the way toward God, the church is located on the edge of the green common, surrounded by the small cluster of shops and stores, the town hall, the little library, and the homes that make up the village center. It holds the place of central importance in the community, and around it revolve the lives and affairs of its constituency. The villagers have come to regard it through many generations as a rock of stability and permanence, and in times of personal and community crises they feel strangely drawn to their beloved little church through the centrifugal power it exerts in the lives of the people. When hearts are young and gay, couples march arm in arm to stand before the altar of God's temple to receive the blessing of the church upon their marriages. As time passes and a lovely child comes to bless the newly established home, he is lovingly taken to the church to be dedicated to the Lord. As the years come and go, fond parents watch their children taking their places in the church school and the social affairs of the church. Families plod through snow and rain and beaming sunlight to sit together in their favorite pews to hear encouraging words of Christ's Gospel as helpful aids for solving daily problems. Finally, as grim death moves in to break the family circle, it is to the church that people carry their sad hearts for consolation and peace before making the long trek to God's acre and there committing to Mother Earth the remains of those whose earthly pilgrimage has ended. Thus, in all circumstances of life, the church provides for its people an everpresent light which dispels darkness and discouragement. The church is the people's sanctuary, permanent and steadfast and sure.

*"But, Lord, Thy Church is praying yet,
A thousand years the same."*

III

The church is a great spiritual powerhouse. It brings to her people not only light to guide them, but also power to carry them through. Religious insights are hopelessly inadequate without moral motivation and spiritual power.

Some years ago I had a friend who was district manager of a public utilities company which supplied electricity to towns and villages dotting an area some two hundred miles in length. The principal source of power was a string of water-propelled generators, but the company also maintained a number of giant power plants to provide auxiliary current when the water levels were too low to turn the turbines at the river dams. Often I would accompany him on tours of inspection, and occasionally we would arrive at one of the diesel plants at a time when it was necessary to turn on the dynamos. The pilot light in the plant would flicker, indicating a weakening of the voltage from the water system. Immediately would go out the order to start the engines. With a mighty rush and roar, the giant diesel, half the size of a house, would become alive with such tremendous power as to vibrate the earth around the plant. Two hundred miles away a flickering bulb in some farmhouse or country store would immediately brighten and shine with its accustomed brilliance. A dying light was being brought back to life by the infusion of new life-giving power.

So it is that the church provides through its unceasing ministry help and strength for men when natural power runs low. Community life may rise and fall because of the inconsistency of people, but the church stands ever ready to bring renewed power and courage into their lives. Through countless generations the testimony remains.

*"But, Lord, Thy Church is praying yet,
A thousand years the same."*

How right was Jesus when He said, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

IV

The church is a gateway to service. Supplying as it does light and power for men, the church gives to them a chance to grow, an opportunity to express themselves in love and service.

A few years ago I conducted the funeral of one of my officials. He had been a little man, little in stature, little in native ability, little in economic power. He was timid and humble. As the world counts success, he was far from being a successful man. Yet through the church he had reached a stature that fired the imagination of our people. He had come to the church from Nova Scotia some twenty-five years before and had taken his place timidly in the back pew. Through the years he came to love the church and began to volunteer his services for innumerable small tasks.

He worked with his hands, and made things for the church which now bears so many evidences of his handiwork. He repaired broken windows and windows. He took scraps of waste materials and built a dainty little white fence and rose trellises for the parsonage yard. During the depression he worked with scant pay as janitor of the church and kept the Lord's house in spotless fashion. As he worked at his humble tasks, using his hands, his heart grew in favor with God and man in a real, tangible sense. No longer was he a little man—he took the stature of a spiritual giant. His life inspired others, and young people began to pattern their lives after his. Finally when death came quite suddenly, the community found itself bereft of one of its first citizens. Sadder people openly weeping, filled by his cast by the scores to get a last look at his kindly face. On the day of his funeral, the church he loved so dearly and which bore so many marks of his devotion, was packed to capacity.

As I stood in that service there flashed into my mind the story of a little boy who went with his father to visit a great cathedral. As he went hand in hand with his father down the long aisles of the beautiful sanctuary, the lad's attention was captivated by the lovely stained glass windows in which were the figures of the great men of the Christian faith. He was intrigued by the sight of the rich sunlight streaming through the beautiful panes. "Daddy," he asked, "who are those men?" "Those, son, are the saints of the church." A few days later in class the teacher asked her pupils, "What is a saint?" The lad brightened and immediately and without hesitation answered, "a saint is a man who lets the light shine through him." Charlie Nichols had been that kind of saint, for he was a man who had let the light shine through his life. And he was that kind of a man primarily because the church had opened for him a priceless opportunity for devoted service and love. Without the church Charlie Nichols probably would have been just another small, forgotten man. Within the church, he became a giant in his own right. For years to come his church and community will bear the marks of his great love and devotion.

For thousands of men and women like Charlie Nichols the church gives forth light, power, and an opportunity to love the Lord with heart, soul, mind, and strength, and their neighbors as themselves.

*"But, Lord, Thy Church is praying yet,
A thousand years the same."*

JUNIOR PULPIT

Of Tomatoes and Things

The first touches of red and gold had tinged the stately maple trees on the country hill-sides. Winter was not far away. One morning when I looked out of the window there was a wee bit of frost covering the ground.

Then I remembered, as I should have before, the heavily laden tomato plants in the little garden. They were burdened with un-ripened fruit. Some were very green and hard. On some the green was beginning to turn to yellow and on others the first touches of red were showing.

If I didn't get them the frost would, and so I worked, gathering up the late tomatoes. And as I worked I found some had dropped from the tomato plants, were lying on the ground and had already begun to decay. They were of course, not worth taking into the house.

I wonder if you can tell me the reason some of the tomatoes were sound and solid while others on the ground were soft and rotted? Both grew in the same garden, on the same plants, under the same sun, but they were different. Why? That's right. All of the sound tomatoes were still clinging to the tomato plants. All of the worthless ones had dropped off the vine and were lying on the ground.

Those that lay on the ground just didn't know how much they needed to hold to the mother plants. They looked nice from a distance, but they were useless just because they broke away from the healthy influence of the vines.

And that is true whether it be tomatoes, apples, pansies or what not, for once the fruit or flower breaks away from the plant mother, it withers and dies. It's true of people too, for the Lord once said, "I am the vine—he that abideth in me and I in him, the same shall bear much fruit, for apart from me ye can do nothing."

The Pitcher Plant

Did you ever know that there are plants which eat insects? Well, that is true. There are several kinds that do, but one of the most interesting is called the Pitcher Plant, probably because they are sort of shaped like a tall, thin pitcher.

They grow to be over a foot high, and a clump of them, especially when their big yellow blossoms are in bloom, is a really pretty thing to see.

They look something like a Jack-in-the-pulpit, with a sort of hood or cover standing up over the top of the tube which forms the pitcher. The pitcher part of the plant is a thin, shell-like growth, which tapers in toward the bottom and it is hollow from the top clear down to the very bottom.

If you would pull one of them up by the roots, you would be surprised to find it had hardly any roots at all. Certainly its roots are not big enough to provide all the nourishment so big a plant must have to live. And that is a fact. The roots aren't large enough to feed the plant. It has to depend upon other food, in order to live, and Mother Nature has provided that other food.

Down deep in the bottom of the hollow tube of the Pitcher Plant is secreted a sort of sweet, syrupy liquid which attracts the insects. They crawl up on the outside of the Pitcher and then down into the hollow part, and there they find something that tastes sweet, they think they will like it and so they drink it.

But for them, just like for us, what they think will be sweet and good, is really poisonous, and so the insects that drink it find it is a fatal drink. They finally fall into it and eventually the Pitcher Plant absorbs them as food to keep it alive.

Life is full of Pitcher Plants for little folks and for grown folks too. They are the things we should be very careful about, for while they may look inviting, and sweet to the taste, they are really poisonous snares which will trap us like the Pitcher Plants catch the insects unless we avoid them altogether.

Wasn't it the Psalmist who prayed to Jehovah to be delivered from evil people, saying "Adder's poison is under their lips?"

Shiprock

Out on the great plains of northwestern New Mexico, there is a huge mountain of solid rock which stands up into the sky almost 2000 feet. There are two very interesting things about that rock mountain. First, it is shaped amazingly like a huge sailing ship, with its sails all open to the wind. So it is called Shiprock.

The other interesting thing about it is an Indian legend they tell about it out there. It goes something like this: Many, many years ago when the forefathers of the Navajo Indians who live there now, were alive, they were attacked and about to be overcome by their enemies from a nearby country.

One night, while the fight was at its height, the Navajo medicine men made a sacrifice,

offered weird incantations and prayed to their gods for deliverance for their people. According to the story, their gods raised this huge rock ship right out of the ground and many Navajos who were on the ground when it rose, were carried right up along with it and were carried along when the great ship sailed off across the plains and came to the place where it now stands.

The gods had left one little narrow, winding trail down over the steep side of the rock mountain, so the Indians up on top could come down onto the plains to hunt and raise their crops for food.

But one night a terrific storm came up and a flash of lightning hit that trail and completely destroyed it so that the Indians on top could no longer get down to hunt and raise food. Eventually, so the story goes, those on top all died and their bodies are still supposed to be up there, and even today, the Navajo Indians object to anyone trying to climb to the top of Shiprock for they are afraid it might stir up the evil spirits of their long dead ancestors.

Of course that story is only an Indian legend, but it is interesting, as most Indian stories are. I never read or heard such a story that failed to interest me. But how different the answer of the Navajo gods to their prayer from our God's to to ours, for Paul tells us "but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it."



ILLUSTRATIONS

Let's All Say "Thanks"

Thanksgiving always seems more like a real farm holiday than any of the others since the people who celebrated the first one had to use the products of their new little farms and the surrounding forests. For weeks I've had bunches of thyme, sweet basil, caraway, and sage hanging topside down in the attic. They do add a bit of the charm and flavor of Old World cookery to our feast. What a collection of beautiful colors there are in the assembled Thanksgiving 'makings'! Golden pumpkins, ruby cranberries, gloss green squash, purple grapes, and pearl-colored onions and cauliflower, holding their own with the russet and red of the apples. The peppers are so beautiful that I hung up a string of them by the window.

Somehow it always seemed to me that it's the people who love the fields and woods and all out of doors and who cook and bake and who really help in the preparation, who enjoy the Thanksgiving feast most. So as you listen to the plop of the cranberries cooking, or smell the indescribable mingling of kitchen fragrances—and whether your feast is turkey, chicken, rabbit or just a bowl of milk—let's all say in our humble way "Thanks."

—*The Christian Herald.*

Began Convention with a Hymn of Thanksgiving

Eph. 5:20. "And render thanks to God the Father, in the name of our Lord Jesus Christ." (Moffatt).

The note of praise was sounded at the very beginning of an annual convention of the New York State Council of Religious Education, which was held. The assembled delegates, whose interest centered in directing the religious life of the young people in our churches and communities, as they recognized in the motto the pre-eminence of Christ, lifted up their voices in singing that which Dr. James M. Buckley once characterized as the "most perfect hymn of thanksgiving in the English language." Persons of maturity and those of lesser experience sang with equal fervor:

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lives,—
Christ our God, to Thee we raise
This our hymn of grateful praise."

A Bargain

John 3:16. "For God so loved the world."
John 15:13. "Greater love hath no man than this . . ."

A Washington clergyman, the Rev. James Land Ellis, stood by his ward, 21-year-old George J. Holt, in a court room, October 6, 1948, when the Municipal Judge W. A. Scott ordered the grand jury action in the case, charging young Holt of striking a blow resulting in the clergyman's loss of an eye.

The clergyman, with whom Holt had made his home, said to the court, "If I can save a boy's soul through the loss of an eye, that's a bargain." Holt was ordered held in \$3000 bond on a charge of mayhem.

Moral Instability

James 1:22. "Be ye doers of the word, and not hearers only, deceiving your own selves."
"If we are to have something to say to our

age, we must first know it. You do not have to . . . travel far or read much to discover that ours are marked by moral instability. Look around you and see the flagrant violation of law, the vulgar indecencies of stage and screen, inordinate display of wealth, the dreadful juvenile delinquencies, and the increase in crimes of violence."—*Dr. Joseph R. Sizoo, President, New Brunswick Theological, at State Conference of PTA, Lake Placid, Oct. 6.*

Our Ally Is God

John 3:16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"In these frightening times, I want to find God for myself and for my children," wrote a young mother to a newspaper columnist, recently, and among many other worthwhile statements, the columnist says:

"One of the country's most distinguished advisers on matters of social and psychopathy, talks on the radio in the late afternoons sometimes. All I know of him is that he is a scientist, a lecturer, a teacher and a writer on this subject, and is always worth hearing. One thing he said recently impressed me especially, 'America must not forget that in all her history she has had one mighty ally, the one whose guidance has made her what she is.'

"That ally is God! His name is incorporated in our great documents of state, the Constitution, the Bill of Rights, our legal contracts, our court oaths. We turned to Him in our very beginnings, and we are not ashamed to state on the very currency for which men work, that our trust was in Him. If we leave Him out of our future national and international dealings, we are cheating our children indeed. The way to find Him? The old way, the old promise is, *Ask and ye shall receive.*'"

Looking to the Heights

Dan. 4:20. "The tree that thou sawest, which grew . . . whose height reached unto the heaven, . . ."

If there is a mountain around, there will also be someone at its base who feels challenged to climb it. George Mallory, a great mountaineer, once said, "I want to climb because it is there!" Hardly a satisfactory reason, but even the most ardent climber can't give a better one,—where there is high ground, man is challenged to climb.

Climbing the heights means different things to different people; ambitious expeditions and

first ascents; perfecting climbing techniques and solution of climbing problems; for the majority it means the satisfaction of accomplishing what seems beyond man's reach. whatever the explanation, some 750,000 climbers, hack, rope and crawl their way up icy slopes, sharp rocks and almost smooth-surfaced cliffs yearly, carrying in packs,—food, tents, first aid supplies, extra clothing.

Less than 100 years ago, scarcely any great mountain anywhere on earth had been ascended or attempted.

One wonders if physical climbing has become popular, to replace, in our age, the earlier spiritual climbing.

Blind Flight

I Tim. 6:11-17. "Trust . . . in the living God, who giveth us richly all things to enjoy."

When Thomas Bingham of Atlanta, Ga., was named the outstanding blind man of Georgia for 1948, he was given a choice of several awards. He selected a flight over Atlanta because it gave him the greatest opportunity to share the prize. Accordingly, he and 44 other sightless persons were taken aloft, many of them for the first time.

Man's Day

1 Tim. 6:18-19. "That they do good . . ."

Hours have wings, and fly up to the Author of time and carry news of our usage. All our prayers cannot entreat one of them to return, or slacken its pace. The misspents of every minute are recorded against us . . . Sure, if we thought thus we would dismiss them with better reports and not let them fly away empty or laden with dangerous thoughts. How happy when they carry not only the message, but the fruits of good, and stay with the Ancient of Days to speak for us before His throne.

—Milton.

A Lot of Confusion

A popular newspaper columnist was asked in a radio interview, "What seems to be uppermost on people's minds?" Without hesitation, he answered, "A lot of confusion!" One of our senators recently excused himself from a session of Congress, saying he would soon be back; he was only going down-town to buy a compass so he might know better where he was going. We are wallowing in a mire of mistrust, in the face of claims and counter claims by men of matched lung power, facility of pen, and academic degrees.

History tells us that in the days of Cicero, the priests of Roman cults exchanged cynical

smiles when they passed one another in the streets. Today the *priests of rationism*, whether in religion, culture, or politics, have turned the "wells" of reason into leaking cisterns which can neither hold nor bring forth the water of life for a world confronted with death.

Money, power, and pleasure crazy people, some of them who sit in our churches week after week, respond to the call of Christ by spending more money on entertaining themselves than they would think of putting in His work. Many of us need to do as the little English lad did, on the night he was baptized. As he put aside his garments after the ceremony, a brown purse, dripping wet, fell out. "Is that yours?" asked the minister. "Yes sir," he answered, "I knew we were going to sing 'take my silver and my gold,' and I wanted my purse to be baptized too."—*T. W. Bender, D.D., Rochester, N. Y.*

Fear, a Costly Commodity

Psalms 37:3. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Fear is still the costliest commodity in the world. In a society that is starving, we spend \$27.4 billions annually for armaments and armies. That is twice the sum we spent for military security in ominous 1939. How much is \$27.4 billions? It is just about \$16 for every person alive in the whole universe today.

—*"Watchman-Examiner."*

May We Have Our Teacher Back?

While visiting a country school, the inspector for the district became annoyed at the noise being made in the next room. Angrily he opened the door, reached in among the loud-speaking students, grabbed the loudest talker by the coat collar, dragged him into the other room, and stood him in a corner. "Now," he said, "be silent and stay there."

A little later a small boy stuck his head in, saying timidly, "Please, sir, may we have our teacher back now?"—*Boston Globe.*

Poland Praying for the United States

Col. 3:1.

Joanna Kupiszewski, American-born mezzo-soprano of the Chicago Civic Opera, who recently toured Poland, said (Oct. 12, 1948) she believed there wasn't a family in Poland which didn't pray for the U.S.

Am I a Christian?

Psa. 78:35-37. "For their heart was not right with him . . ."

Ezek. 33:31. "They hear thy words, but they will not do them."

Matt. 7:21. "Not everyone that saith unto me, Lord, Lord . . ."

Merely saying we believe is not proof of vital faith in Christ. Our Lord sounded the warning when He said, "Not everyone . . ." It is possible for men to confess Him as "Lord, Lord," and yet not know Him as Saviour. The Pharisee spoke of a profession of the lips, contrary to the attitude of the heart.

Many have been professors, without being possessors of vital godliness. The Lord revealed such a condition to Ezekiel the prophet. When he read the lips, God read the heart. If ours are only lips, without the experience of being born again, we are professing something about which we know nothing. We may quote some Scripture, but we do not know the rules that this Scripture provides for living as a "born" believer.

—J. B. Rowell, Victoria, B.C.

Conscience

Psa. 127:1. "Except the Lord build the house . . ."

We have tried everything else in America, and they have all failed . . . everything except conscience. What if the still, small voice of

conscience induced workmen to produce more before they demanded higher wages.

What if the still, small voice of conscience induced manufacturers to deliver more and more value? What if the still, small voice of conscience induced government officials to decide every act only on what is best for America, instead of what is best for me?

If the still, small voice of conscience were heard and obeyed, America would be strong again.—*From an adv. of Warner and Swasey.*

The Master in Your Face

Matt. 5:14. "Ye are the light of the world."

Matt. 18:22. "How think ye?"

Have you ever thought

My fellow Christian—

Every hour and every place,

Men are looking for the image

Of the Master in your face?

And the image we're reflecting

Is distorted, or is fair,

Just according to the measure

Of the time we spend in prayer!

—Exchange.

The original version of "Home on the Range" was written by Dr. Brewster Higley, a Pennsylvania country doctor, who took up a homestead in Kansas about 1870. "The Western Home" was the original title. How come a country doctor knew in 1870, how a cowboy would feel in the 1940's; could the feat be reversed by having a today's cowboy tell us how the country doctor felt in 1870?

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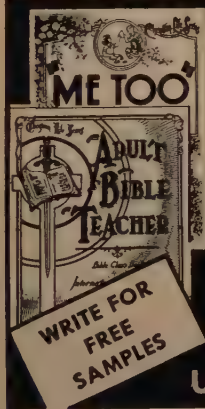
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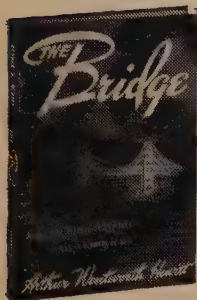
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MAHATMA GANDHI—An Interpretation.

By E. Stanley Jones. Abingdon-Cokesbury. 160 pp. \$2.00.

Here is an amazing book. It records amazing events wrought by an amazing power.

It is not a definitive biography of the Great Mahatma. That biography may be written twenty-five or fifty years from now. But when it is written the author will be indebted to Dr. E. Stanley Jones for this contribution by one who stood close to Gandhi and was familiar with the moving events in India of his time.

As the subtitle suggests Dr. Jones "interprets" the Mahatma. He reveals the working of his spirit and the application of his principles and his method. Out of intimate acquaintance and with fine discrimination Dr. Jones in eleven chapters with evangelistic zeal portrays the progressive triumph of a spiritual power mightier than the force of armies.

In his introduction Dr. Jones says: "I kneel at the feet of Christ and give him my full and final allegiance. And yet a little man, who fought his system in the framework of which I stand, has taught me more of the spirit of Christ than perhaps any other man in East or West."

Herein is the answer to the greatest need of our time. Brother preacher, don't miss it.—Frederick W. Burnham.

A CALL TO WHAT IS VITAL. By Rufus M. Jones. Macmillan. 143 pp. \$2.00.

"This small book—certainly my last one." So wrote Dr. Jones and so it is: He died last June at 84. The great Quaker has given us a number of most valuable books on the devotional side of religion. He was a mystic and sane. This little work reveals both his mysticism and his sanity. "You must write a book that will help the college-trained persons who have the scientific outlook to find their way back to a vital religion. They will not accept any interpretations of religion which is inconsistent with what their minds hold as 'established truth.' Hosts of youth that I know have stopped going to Church because what they hear is at sharp variance with what they know." A prominent Quaker of New England said this to the author and so he has given us his thinking on this vital matter. He does not quarrel with Science. He asks only that what it puts out as true, be established truth. He does not accept its findings blindly. "There are stubborn realities of our experience which do not comfortably submit to scientific causal explanations." "Philosophy, science and logic are ways up toward reality. So far they have not attained the goal." "I am convinced that science falters when it undertakes to explain higher forms of life in terms of lower origins." He does not abandon or tear up the Bible. "It is still, as of old, the supreme Book of the ages." The Book has not changed. Our perspective has. "It is bound to recover its place of influence in the race, and to be once more the Book." Jesus to him is the Christ of God. "The greatest single fact of history is the breaking in of the Life of God through this unique Life." But He was also a revelation of Man. "The essential aspect of (an adequate) God could be revealed only through a person." We need to recover Christ as a real Person. It is not possible to describe the greatness and the charm and the challenge of this little book in a "thumb-nail" review. It is a grand book for the preacher and pastor. It is a fine book for the college graduate who is puzzled

perplexed by the seeming differences between science and Religion. It is a good book for any searching Christian to read.—*Wm. Tait Paterson.*

THE HOUR HAS COME. By G. Ray Jordan.
Abingdon-Cokesbury. 152 pp. \$1.75.

The author, Professor of Homiletics and Chapel Teacher, Candler School of Theology, Emory University, presents here thirteen sermons "interpreting for our daily life the great high-priestly prayer of Jesus and in the 17th Chapter of John."

Among the sermon titles are: The Hour Has Come, I Have Manifested Thy Name, Now They Know, Not The World, I Have Sent Them Into The World, For Their Sakes, The Glory Which Thou Gavest; each of the thirteen sermons is based on a specific text, with application to actual daily-life occasions and conditions, sorely needed in a day of confusion, fear, and yearning for "easy-cure-alls" for the problems confronting us individually, confronting nations of men, and the world. The illustrations alone are ample reward for the study of this volume.

DRAN'S MINISTERS MANUAL

Edited by G. B. F. Hallock and M. K. W. Heicher.
Harper, \$2.50.

Here is a collection of sermons for morning and evening, mid-week, special occasions, church year, Lenten sermons, junior sermons and other features. When properly used, for study and reference purposes, sermons by other preachers of great value to any preacher, in pointing the way to text development, phraseology, emphasis, and conclusion.

Many will be tempted to use such a volume by merely following it, with no effort on their own part to apt "gleanings" toward strengthening their own presentations of texts and topics; others will use the volume as intended by the editors and publishers—as thought-starters, idea-makers, new vision and inspiration. Certainly this volume has been, and is, a timely and helpful aid to many pastors and preachers, presenting a great volume of material in one book, and the price of one book.—*William R. Siegart.*

PILLARS OF FAITH. By Nels F. S. Ferre.
Harper. 125 pp. \$1.50.

Dr. Ferre is one of America's outstanding theologians. His work is not the dry, scholastic type, but breathes with life and is associated with living. He has meditated much concerning revealed truth and he has sympathetically lived with men. Thus he brings theology and life into the living relationship they were meant to have.

In this book he writes in a style which any intelligent person can understand. He thus does not limit his audience, but includes all who care to read and learn. He treats of five pillars of faith and their development in the need of believers. They are: Christ, The Holy Spirit, The Church, The Bible, and the Christian Life. Each came to have authority as believers grasped more of God's revelation.

In the first chapter, Christ and Our Problems, his conclusion is: "My hardest thinking and deepest yearnings through the years, in all aspects of thought and life, have made Christ stand out as the light from above our earthborn clouds, as the Cross that splits every guilt-stained horizon, touching and making radiant all sufferings of love, gathered within the great love of God, as the life that by its eternal nature conquers the deepest death. Therefore, I present Him, worthy though I be, as the world's only sufficient saviour, yours and mine."

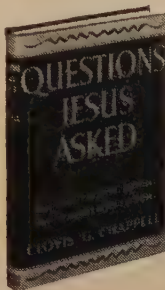
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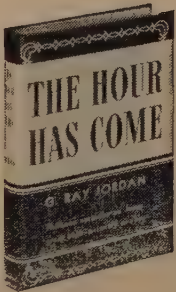
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LIFE OF GOD IN THE SOUL OF MAN.

By Henry Scougal. Edited with a historical Introduction by Winthrop S. Hudson. Westminster Press. 95 pp. \$1.50.

This book was originally written as a letter to a friend in the year 1677. The book struck such a responsive note that in the next two hundred years it was reprinted many times. "During the eighteenth century it was reprinted on an average of at least once every three years, and during the first half of the nineteenth century the rate of publication more than doubled." This book by Henry Scougal has stood the test of time, and is worthy of taking its place among the great religious classics.

This new edition, edited by Winthrop S. Hudson, is timely because as he points out in his historical introduction, "It was written to counteract religious formalism and sectarian strife by stimulating a renewal of vital, inward, ethical religion—a need as urgent today as it was then."

The book is divided into three main parts in which the author deals with the nature of true religion, the advantage of such a religion and finally the aids to true religion. He succeeded in what he set out to do—to show that true religion is life, and not the forms and trappings of institutional religion. The entire book is an exposition of the title so well chosen—"The Life of God in the Soul of Man."

This reviewer is grateful to Dr. Winthrop Hudson for editing and writing the introduction and to the Westminster Press for publishing a great classic with so vital a message for our day.—*J. J. Sessler.*

A LAYMAN'S LOOK AT PROPHECY.

By Lindley Grant Long. Herald Press. 383 pp.
Price not stated.

The author has shown industry and honesty in providing a prophetic interpretation of the Scriptures. He has gathered up all the prophecies there recorded and regrouped them under various heads. Persons who accept his point of view as valid will find the book useful, though they may not agree with all the details. For that larger number of Christians whose emphasis upon the ethical and life-changing phases of the gospel predisposes them to prefer the universal to the tribalistic, the author's conclusions will be less edifying.

Mr. Long accepts the chronology of Archbishop Usher, regards revelation as static, sees much significance in the return of some Jews to Palestine, identifies God with Russia, foresees defeat for the latter on the plains of Armageddon, and believes big events are shaping up for the year 2033.

A thoughtful essay on "A Layman's Look at Deity" and a brief one entitled "The Third Day" complete the volume.—*Edward Laird Mills.*

Y SERMON NOTES ON BIBLICAL CHARACTERS.
 William P. Van Wyk. Baker Book House. 153 pp.
 .75.

This is the seventh volume of "Sermon Notes" published from the manuscripts of Rev. W. P. Van Wyk. During his lifetime was a successful and earnest minister in the Christian Reformed Denomination. The volume embraces characters in both Old and New Testaments. In the 26 Bible studies, the range is from the Sons of Cain in Genesis, to Eunice in the letter of Paul to Timothy. Each of the outlines is full, averaging at least four pages, and there are both major and minor divisions in each study, and these studies embrace all the major characteristics of the men and women presented. These outlines are good examples of clear and full Bible outlines for biographical preaching.—Charles Haddon Nabers.

MINISTERS' MONDAY. By Robert L. Eddy.
 Pilgrim Press. \$2.25.

What does a preacher do with his time? Does he work one day a week and loaf six? What about his day off? He works on Sunday. Should he take Monday? Can he? How? The author in this fine little book answers these questions. The minister has five days as well as days off, as one who reads this book will readily recognize. "Blue Monday is the price we pay as tenants of the realm between the angels and the beasts of the field."

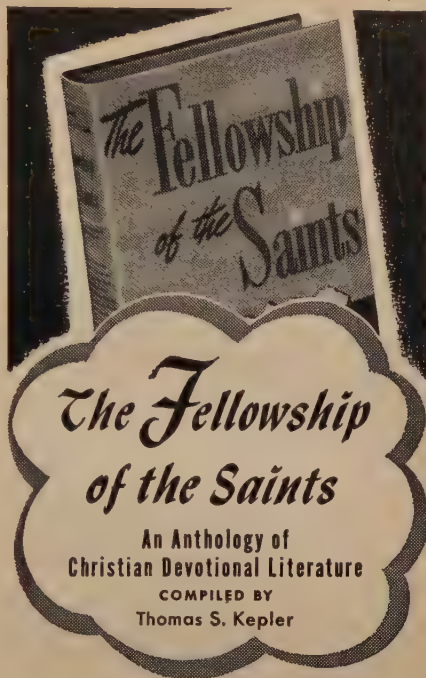
The writer goes all the way from the daily visit to the postoffice, to the early morning nuisance of the telephone call, the visit of busy-bodies, the lecture on The Clinical Approach to the Pastor's calling on the "ek," at the ministers' meeting, all on a Monday morning, all very chastening but good for the preacher. Monday is a fine time for the minister to catch up on his reading, pursue his hobby, or just remembering. The author is a New Englander trained in the Middle West and for the past ten years in New England.—Charles F. Banning.

PILGRIM EDITION OF THE HOLY BIBLE.
 E. Schuyler English, Editor, Oxford University Press.
 Size 5½-in. x 7½-in. 1,721 pp. \$4.50.

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Mid-Week Suggestions

I. The Most Valuable Thing.

Organ: "Nocturne"—Frysjer.

Call to Worship: "It is a good thing to give thanks unto the Lord and to sing praises unto Thy name, O Most High, to show forth Thy loving kindness in the morning and Thy faithfulness every night." Psa. 92.

Hymn: "Faith of Our Fathers."

Psalm: 123, 125, *responsively.*

Hymn: "My Hope is Built on Nothing less."

Scripture: Job 4:12-21; 5:17-23. I Cor. 3:6-16.

Hymn: "There is a Light Upon the Mountain."

Meditation: Not long ago I read a story in the newspaper about the accidental burning of a Church building. The pastor was called, and hastened to the Church to save the most valuable things in the building; he chose the things upon the altar, and in the chancel.

A second story tells of the burning of a house. The members of the family living in the house were gathered about the burning structure, when a woman long employed there rushed into the building to save what appeared to her the most valuable possession of the man of the household. Risking her life, she emerged with a golf bag, filled with game paraphernalia.

We assume the first story to be normal, as we expect the pastor of a Church to save the sacred things of the Church; what are we to assume about the second story? Was the woman who risked her life to rescue the master's golf clubs justified in assuming these to be the most valuable things in that house? How have we come to the normal assumption that the pastor would do as he did? How did the servant come to the assumption that golf clubs are the most valuable possessions in a home?

Everyone of us must make a decision about what we consider *the most valuable thing in our lives*. A canvass of any group, any neighborhood, any community, would bring to light many objects as "the most valuable possession" of the persons interviewed. What actually is *the most valuable thing* to you, to me? One day Jesus asked the question "What shall a man give in exchange for his soul?" What is your answer to this question? My answer—

—Wm. R. Siegart.

Hymn: "Thy Way, not Mine, O Lord."

Reader:

"To every man there openeth
A Way and Ways and a Way,
And the High Soul climbs the High Way
And the Low Soul gropes the low,
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The way his soul shall go."

Hymn: "Be Strong, We are Not Here to Play."

Prayer and Benediction.

Organ: "Largo"—Sloan.

Jesus Was a Carpenter

Organ: "A Cloister Scene"—Mason.

Call to Worship: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God."

Hymn: "Faith of Our Fathers . . ."

Psalm: 97, *responsively.*

Hymn: "Father, All Glorious . . ."

Scripture: Psalm 127:1-2. Romans 3:10-24.

Hymn: "Come Thou, Almighty King . . ."

Meditation: Primitive religion was rooted in economics, and all great religious festivals are bound up with the seed time and the harvest. To our ancestors, religion and economic life were one.

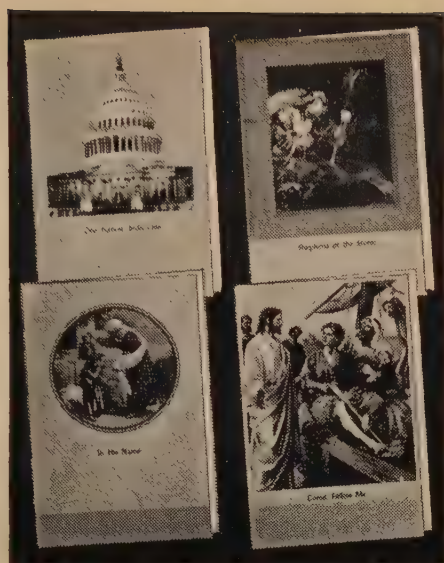
Because the great majority of men and women, and children, throughout the world are struggling continuously with the necessities for living, our religion is and must be a part of this struggle. Separating the idea of *living*, how and what we are to eat, how and where we are to sleep, how and where we are to secure clothing for our bodies,—from religion is impossible. Anyone who believes that religion is something apart from the business of eating, sleeping, and being warm and clothed, does not know much about actual life. Religion is not a "something" you put on when you arise on Sunday morning, and put aside when you return from the visit to the local Church.

Religion is the foundation,—the ground-work,—if being a carpenter, a brick-layer, a painter, a rucker, as foreman, a manager, a director of a corporation, a pay-roll clerk. Our forefathers understood the actual connection between the business of earning a living, and faith in God, the Creator and Shepherd of mankind. Our forefathers understood also that each individual is responsible for doing the right, the honest, the best thing, on the job in hand, whether he was the owner of the enterprise, or the hired laborer. Credit for doing the right and honest thing does not go hand in hand with one side against the other; credit for doing the right and honest thing belongs to the individual worker, whether manager, laborer, or owner or labor leader. No one is *right* with God and his conscience, simply by virtue of being a wage-earner, a corporation executive, a small business man, or labor leader. These are all part and parcel of one whole,—the business of making a living today.

Cooperation, right thinking, honest dealing with one another, whether owner or wage-earner, is the key to a better living for all mankind. Where men and women of all walks of life go about their tasks, understanding that God, loving all mankind, is in and about and over all that we do and say, there will be no strife; cooperation with one's fellowmen, and concern for their well-being will decide the temper and the course of action. Let us remember the lines:—

"Lift the stone, and thou shalt find Me;
Cleave the wood, and there am I."

No one can consume anything, unless someone first produces. Whether this *someone* is God, the Creator, or God working through our fellowmen, we consume only what is produced. Since our measure of production and consumption today is *money*, let us realize that we have money only as work is accomplished, by *someone*. Let us see to it that we take only according to the measure in



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...—Rousseau.

which we accomplish. That is religion in action,
a living faith.—Edmund B. Chaffee.

Hymn: "Gird Us, O God, with Humble
Might."

Reader: Faith in God is not a theory, it is the
basis of life on this earth, leading the way toward
the next life. We have faith in God implanted in
our very being, so we may act upon it. A sense of
necessity must haunt the mind of every believer,
upon which all decisions in life are based. The
prophets of an earlier day frequently spoke of the
need for a "passion for souls, living according to
God's will." They were burdened with the desire
to force men to focus their minds and hearts upon
God's presence in our lives; they had to throw out
the life-line to those who were drifting from their
course. Recognizing God's presence in our lives is
an imperative, an urgent necessity.—Wallace Petty.

Hymn: "Faith of Our Fathers..."

Prayer and Benediction.

Organ: "March Romaine"—Gounod.

III. Today's Census

Organ: "Melody"—Wagner.

Call to Worship: "This is the message which we
have heard from Him and announce unto you, that
God is light, and in Him is no darkness at all."

Hymn: "Hark, Hark, My Soul."

Psalms: 14, 15, responsively.

Hymn: "God of the Nations, Near and
Far."

Scripture: Hosea 7; I Tim. 6:1-7.

Hymn: "Jesus, the Very Thought of Thee."

Meditation: Emphasis today in press and radio
on the greatly increasing populations in all the
world, including our own country; the greatly in-
creasing number of people living beyond middle age;
the possible limits of food produced on the known
earth's surface—these are familiar to all of us. These
are all factors about which men are concerned, and
with which nations must deal. However, when the
Prophet Hosea spoke of the "gray hairs upon him"
he was not talking of advancing age of man in a
physical sense. That is not a phenomenon, about
which man is concerned. Advancing age is a fact,
which man accepts as God ordains. However, Hosea
was concerned about "gray hairs" in a spiritual
sense,—a loss of strength in moral issues, in em-
phasis of choice; loss of virile opposition to de-
generate practices; graft, crime, telling half-truths;
shutting our eyes to gross sex entertainment, laugh-
ing about our "old-time religion," indifference to
the Church, as ordained by Jesus Christ. Are we
growing gray hairs in this sense? more rapidly than
in a physical sense? How about a census of our
own reactions?

It is easy to pass judgment on the defects of the
State, the Church, the City far away, even our neigh-
bor, or the neighbor's boy or girl, without feeling
"gray hairs of guilt" on our own account. This is
not the census we are in need of today. We need
an honest, searching census of our own, our per-
sonal defections from the moral standards set up by
the Church of Jesus Christ. John Wesley gave us
two marks by which we can all judge our own
standards:—

1. "Am I every year becoming more merciful in
my judgment of others?"

2. "Am I every year becoming more merciless in judgment of myself?"
in China, during a great Christian revival, every member carried in his heart a brief prayer, which might well burn into our hearts today, "O Lord, give Thy people, and begin with me!" There is more simple rule for a census of moral standards today, than to begin with ourselves.—Paul S. Vinbach.

Hymn: "I Heard the Voice of Jesus Say."

Prayer: (Especially for an honest searching of hearts regarding our own, individual and personal gray hairs regarding our spiritual condition; and firm resolution to build a new and virile standard of moral values, based on the teaching of Jesus Christ.)

Hymn: "Awake, My Soul, Stretch Every Nerve."

Benediction.

Organ: "The Crusaders"—Volkmann.

ght

(from page 500)

ry grasp. It will turn sore and bitter within its bosom!

This law is unchangeably true in the whole minut of life, whether tested in the crucible of individual experience or in the trials of a congregation or a nation.

A Book of Love

There are many other things worthy of a place in our thought today, but none so worthy as this consideration: that God's Word is a lamp of love. By this I mean we must turn again and again to the Scriptures to learn the great commandment, the only workable commandment in any time or situation: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." How plain is the truth of this, and yet how prone are we to disbelieve it! But now after having whipped our enemies and destroyed their power to make war, we are discovering that we are as far, if not farther, from peace as ever. As one eminent preacher has said, "As individuals and as nations we must learn to live by what we love rather than by what we hate. To be sure, it is a moral love which is to be at the basis of our deepest loyalties and moral love always has implicit in it the capacity for moral wrath." But rather than dissipate our strength in condemnation and judgment, important as this is, we shall have to demonstrate our strength in our positive efforts to reclaim the broken life about us and to re-establish fellowship with those who walk this way with us.

The chief drawback to living by what we love lies in the fact that such a course demands unending responsibility and painstaking care. Alas! these things hinder us unduly and we



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are loathe to respond to the loyalties of love. We vainly suppose that we can have the kind of world we want by renouncing beforehand all responsibility for its achievement. Our attitude is set forth admirably in the episode of a traffic cop bawling out a woman driver. He said, "I ought to arrest you for driving like that."

She replied, "But officer, you can't arrest me. This isn't my car and I haven't any license."

We see without difficulty the nonsense of such a dumb Dora viewpoint, and we would lose no time in telling the officer to arrest her, for safety's sake, if for no other.

I can illustrate what I am trying to say by pointing briefly to the lives of two men. The first is Savonarola, the eloquent reformer and pulpit orator of the fifteenth century, who rose to great power and influence in the city of Florence chiefly by living by what he hated. In the end, the powers of darkness and the forces of evil out-matched him and he was seized, tortured, and strangled in the great square. His great efforts were swallowed up in a negative approach, and to that extent he failed in his ministry for truth and righteousness.

The other man is St. Francis, the gentle saint who communed with birds, fish, flowers, trees, and God's human children as well, with loving kindness and unassuming tenderness. Once he said to a novice, "Come and let us go into the village to preach." Eager to have this experience with the great St. Francis, the young monk made haste and went along. Soon they came to the village and as they passed along the way St. Francis stopped here to help an old man with his burden, there to pat a little child on the head, yonder to speak softly to the sick, and so on and on.

Soon the young monk found that they were leaving the village without having done any preaching, and he said to the elder monk, "But Brother, we are leaving without having done that for which we came."

"What was it for which we came, my son?"

"You said we would come here and do some preaching and we are leaving without having done so."

"But we have preached, my son. For there is no use going anywhere to preach unless you preach everywhere you go."

Thus it was that St. Francis left an undying heritage to the world, a heritage of positive and creative love, a demonstration of the greatest law which must finally find our support if we are to attain the world of which we dream.

Are you in any doubt about the efficacy of

is law? Have you fears and misgivings that will work in our practical, workaday world? Then, my friend, turn to the Scriptures and read, for verily, God's word is a lamp, a lamp of love,—faith, hope, and love, if you will, and he that walketh in its light will not stumble.

Forgotten Word

(From page 498)

—yet each is known by the generic title, "Man off God." That would be their identity and function in the Moral Council of the United Nations.

And how would such a Supreme Moral Council operate? Comprised of men of like superior intelligence, superior intellectual attainments, possessed by the political leaders of the nations, the Council would examine the *casual nexus* of any contest between two countries, and, before it can swell and explode into conflict, analyze opposing claims and simply define which rival is right and which is wrong, which is good and which is evil. There may be degrees of righteousness or guilt in all human and national inter-relations, but where there is evil it can be found and made known—and the world will accept the verdict from recognized moral authority.

In a quarrel between nations indicted in terms, the Moral Council could consider evidence and testimony supplied by Security Council investigators—or obtain its own. And on such evidence it could render its simple moral decision, of right or wrong, of good or evil.

True, there would be racial and nationalist bugs and strains, for these men of moral authority are human and have a local habitation and a name. True, among them might be some traitor to their faculty, some contender for selfish privilege. There was one at the Last Supper.

Would they reach their verdict by majority or unanimity? That would be for them to decide. The world would await that verdict. But once that verdict was rendered, and if a nation's ruling regime had been proved to be wicked to the satisfaction of reasonable men, the vast communicative energy of all nations would concentrate on the people of the aggressor nation and demand expulsion of that regime.

And if the verdict of the Moral Council was defied? Then the secular and military arm of the United Nations would come into action—even to the atomic bomb—to wipe

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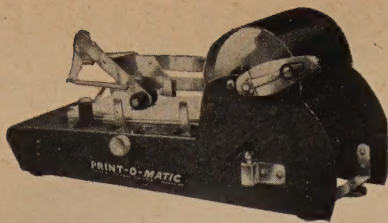
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out wickedness before there was war.

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And if this or some similar plan were rejected by the United Nations, should that stop the formation of the Moral Council of Man- kind?

Private endowment could finance the neces- sary physical operation of this Moral Council whose simple verdict on any contest between countries would be avidly awaited. And once it was rendered and publicized—let any poli- ticians dare oppose it!

Does that sound like a challenge? It is a challenge!

The world is arming to the teeth—beyond the teeth—to the mental torture of tens of millions of mothers who fear war. Man in his pride has called himself the master of the universe. And where are we? We're lost in the jungle of animosities, suspicions and feud- alism of force. Our only arbitration after two ruinous wars in one generation is the arbitra- ment of the bomber.

We must face it: We, the children of the Age of Super-Power, cannot obtain peace or a semblance of security until we acknowledge first that we are the children of Supreme Power—until we heed the forgotten word that unless we are "as little children" we cannot enter the Kingdom of Heaven—until we know and act on the knowledge, that faith alone can make us one, all brothers of the One Father.

Faith, we say we believe, has the power to move mountains. But we shall discover, if in love for all we are guided not by force but by moral authority, that faith has a greater power even than the power to move moun- tains. We shall discover that *faith has the power to move men!*

—The Christian Herald

Praising a Wife Pays Dividends

All too often, after they are married, people stop telling each other how important they are, how much they love each other, and what a fine job they are doing. This applies particularly to men. Knowing nothing about the development and maintenance of emotional attitudes, they play strong and silent of the topic after they are married. "Why should I tell my wife I love her?" they ask: "She already knows it. I married her, didn't I?"

Do you hold this view—this stupid, pathetic attitude that permits the finest emotions of life to wither through lack of cultivation and refreshment and permits doubts to flourish unchecked? If you do, whether or not your marriage is currently threat- ened, change it now. Express your commendation of your wife. This attitude will win you real hap- piness in marriage.—Matthew N. Chapell in *You and Life*.

INDEX NOVEMBER, 1948

GENERAL		ARTICLES	
essings, Meckel	514	Forgotten Word	497
ook Reviews	526	Kennedy	497
urch, Wilson	519	Light For Today,	499
izenship	530, 512, 517	McKelvey	501
itorial	503	Ministry, Nabers	495
ith, Hope, Love,		Prayer Chapel,	
McKelvey	499	Helpenstein	
ear	524		
forgetting God, Kennedy	497		
ustrations	522		
ernational Friendship	510		
nior Pulpit	521		
ethods	504		
idweek Suggestions	530		
inistry	506		
inistry, Nabers	501		
arcotics	505		
ayer Chapel,			
Helpenstein	495		
esponsibility, Young	517		
ighteous Men,			
Macartney	512		
ermans	512		
ocations	501, 504, 506		
hanksgiving	514, 522		
niversal Flag	507		
SERMONS		ILLUSTRATIONS	
ount Blessings, Meckel	514	A Bargain	523
an For Gap		Blind Flight	524
Macartney	512	Calm After Storm	525
ighty Bulwark, Wilson	519	A Christian	524
esponsibilities, Young	517	Confusion	524
		Conscience	525
		Fear	524
		God Is There	496
		Heroic Dead	496
		Look to Heights	523
		Man's Day	524
		Memory Values	516
		Mistaken Identity	524
		Moral Instability	523
		Our Ally	523
		Poland Prays for USA	524
		Saying Thanks	522
		Thanksgiving Hymn	523
		A Way	530
		With You Always	502
		Your Face	525
JUNIOR PULPIT		SCRIPTURE TEXTS	
f Tomatoes and Things	521	I—Illustrations	
itcher Plant	521	O—Outlines	
hiprock	522	P—Prayers	
		S—Sermons	
MIDWEEK SUGGESTIONS		Job 4:12 (P)	530
Carpenter	531	Psa. 37:3 (I)	524
ost Valuable Thing	530	Psa. 68 (S)	514
oday's Census	532	Psa. 78:35 (I)	524
		Psa. 127:1 (I)	525
METHODS		Psa. 127:1-2 (P)	181
cohol and Narcotics	505	Psa. 140:3 (JS)	522
s Others See Us	511	Isa. 6:8 (S)	517
udget Presentation	508	Ezek. 22:30 (S)	512
hoosing Vocations	504	Ezek. 33:31 (I)	525
hristmas Greeting	509	Dan. 4:20 (I)	523
ommunity Centers	506	Hos. 7 (P)	582
aily Dozen	504	Matt. 5:14 (I)	525
empty Church Coffers	505	Matt. 7:21 (I)	524
ather Time at Work	505	Matt. 18:22 (I)	525
illing the Pews	504	Mark 15:31 (I)	496
und Raising Plan	507	John 3:16 (I)	523
ernational Friendship	510	John 5:1 (JS)	521
inistry? Where Was the	506	John 15:13 (I)	523
o Time to Read	510	Rom. 3:10 (P)	581
rdinations	505	I Cor. 3:6 (P)	580
astorless, not Vacant	508	I Cor. 10:13 (JS)	522
lan Programs	509	Eph. 5:20 (I)	523
ermon Texts and Topics	507	Col. 3:1 (I)	524
tory of Jesus	510	I Tim. 6:1-7 (P)	582
ubduing the Heart	506	I Tim. 6:11-17 (I)	524
unday School and Home	508	I Tim. 6:18 (I)	524
hings to Think About	507	James 1:22 (I)	523
niversal Flag	509		
hite Gifts Service	509		
orld Citizens	505		

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Baruch's father, a surgeon in the Confederate Army, took Bernard aside and said: "I'd keep on hustling just the same."

New York Times.

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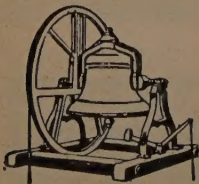


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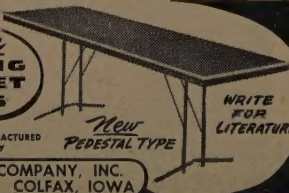
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